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THE
Missionary Magazine
 AND
CHRONICLE.

**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
 SIXTY-FOURTH GENERAL MEETING.**

ON the recurrence of another Anniversary of our time-honoured Society, we have especial cause to thank God and take courage, on the review of the manifold mercies which have been mingled with the trying experiences of the past year. During the crisis of the revolt in India, nothing short of the destruction of some of our most flourishing Missions could be anticipated; but our fears have been rebuked, and a gracious Providence has so ordered events that this great catastrophe has been rendered instrumental in stimulating the zeal and efforts of British Christians for the wider spread of the Gospel in that country. And further, through the discoveries of Dr. Livingstone, in Central South Africa, a way has been opened for the messengers of mercy into regions hitherto inaccessible to the light of truth. In other parts, also, of the Mission field, witnesses have risen up to testify to the grace of God, in converting sinners from the error of their way, and in building up believers in their most holy faith. Moreover, the various Services connected with the Anniversary, have been characterised by an earnest tone of piety, and by a concentration of aim and purpose which, under the Divine blessing, form the best guarantee for the success of our plans and efforts in furtherance of the Gospel, while the numerous attendance on the Public Meeting at Exeter Hall, and the sustained interest with which the statements of the various speakers were listened to, serve to attest that the cause of Missions retains a strong hold upon the judgment and affections of the friends and constituents of the Society.

MONDAY, MAY 10th.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. R. BRUCE, of Huddersfield, commenced with reading and prayer. Rev. R. W. DALE, A.M., of Birmingham, preached from Matt. iv. 8—10. The Service was concluded by Rev. JOHN HALLETT, of Norwich.

TUESDAY EVENING, MAY 11th.

Fetter Lane Welsh Chapel.—A Sermon in the Welsh language was preached by Rev. THOMAS JONES, of Moriston, Glamorganshire, from Acts i. 8.

WEDNESDAY, MAY 12th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, prayer was offered by Rev. JAMES SHERMAN, of Blackheath. Rev. ENOCH MELLOR,

A.M., of Halifax, preached from 1 Cor. vi. chap. 19th (last clause) and 20th verses. Rev. S. BOWDITCH, of Bristol, presented the concluding prayer.

Tabernacle.—Rev. J. H. GWYTHYR, of Manchester, read the Scriptures and prayed. Rev. W. M. PUNSHON, of Leeds, preached from 1 Kings iv. 29. Rev. A. McMILLAN, of Taunton, offered the concluding prayer.

FRIDAY, MAY 14th.

SACRAMENTAL SERVICES.

Sion Chapel.—Rev. JOHN SIBREE presided. Addresses and prayers by the Revs. J. BOWREY, S. McALL, W. TYLER, JAS. SIBREE, and J. E. RICHARDS.

Falcon Square Chapel.—Rev. J. SPENCE, D.D., presided. Addresses and prayers by the Revs. S. GOODALL, E. STORROW, and J. BARTLETT.

Union Chapel, Islington.—Hon. and Rev. B. W. NOEL presided. Addresses and prayers by the Revs. J. T. BEIGHTON, R. BIRT, W. CLARKSON, A. M. HENDERSON, and W. SPENCER.

St. Thomas's Square, Hackney.—Rev. J. R. CAMPBELL, A.M., presided. Addresses and prayers by the Revs. W. BURGESS, J. BEDELL, and H. ADDISCOTT.

Kingsland Chapel.—Rev. P. THOMSON, A.M., presided. Addresses by the Revs. C. HARDIE and J. H. MUIR.

Hanover Chapel, Peckham.—Rev. A. FLETCHER, D.D., presided. Addresses and prayers by the Revs. D. HEWITT, T. MANN, E. BEWLEY, J. BROWN, S. A. DAVIS, D. J. EVANS, J. H. HITCHENS, P. KENT, D. NIMMO, S. THODEY, W. P. TIDY, P. J. TURQUAND, T. RAY, G. ROGERS, G. ROSE, and R. W. BETTS.

Trevor Chapel, Brompton.—Rev. A. M. BROWN, LL.D., presided. Addresses and prayers by the Revs. C. H. BATEMAN, A. McMILLAN, T. ALEXANDER, R. MACBETH, and W. M. STATHAM.

Westminster Chapel.—Rev. T. ARCHER, D.D., presided. Addresses and prayers by the Revs. B. PRICE, J. RAWLINSON, R. C. MATHER, R. BRUCE, and J. S. PEARSALL.

Greenwich Road Chapel.—Rev. A. THOMSON, A.M., presided. Addresses and prayers by the Revs. W. DAWSON, S. HEBDITCH, J. O. WHITEHOUSE, and T. TIMPSON.

Paddington Chapel.—Rev. S. MARTIN presided. Addresses and prayers by the Revs. R. BALGARNIE, A. HAMPSON, H. B. INGRAM, and J. STRATTEN.

New Tabernacle Chapel.—Rev. J. ROWLAND presided. Addresses and prayers by the Revs. G. L. HERMAN, I. VAUGHAN, G. GOGGERLY, W. ROAF, and T. T. WATERMAN.

Surrey Chapel.—Rev. J. STOUGHTON presided. Addresses and prayers by the Revs. E. R. W. KRAUSE, H. ALLARD, and N. HALL.

Orange Street Chapel.—Rev. J. BURNETT presided. Addresses and prayers by the Revs. W. FAIRBROTHER, J. HALLETT, and S. MARCH.

Stockwell Chapel.—Rev. E. R. CONDER, A.M., presided. Addresses and prayers by the Revs. J. GWYTHYR, H. HELMORE, and D. THOMAS.

The Annual Meeting was held on Thursday, May 13th, at Exeter Hall, and was very numerous attended. The chair was taken at ten o'clock by Frank Crossley, Esq., M.P. Among the gentlemen on the platform, in addition to those who took part in the proceedings, were Edward Ball, Esq., M.P.; George Hadfield, Esq., M.P.; J. Cheetham, Esq., M.P.; J. Kershaw, Esq., M.P.; Sir C. E. Eardley, Bart.; Rev. Drs. Halley, Archer, Morton Brown; Revs. G. Osborne, one of the Secretaries of the Wesleyan Missionary Society; F. Trestrail, one of the Secretaries of the Baptist Missionary Society; P. Latrobe

Secretary of the Moravian Missionary Society; J. Stratten, J. Stoughton, J. C. Harrison, G. Smith, J. Sherman, J. Hall, J. Watson, J. T. Rowland, J. R. Campbell, P. Thomson, A. Thomson, R. W. Dale, E. Mellor, A. Jack, J. Parsons, J. Woodward, H. Batchelor; Messrs. G. H. Davies, one of the Secretaries of the Tract Society; E. Baines, T. Barnes, S. Job, J. Perry, E. Jupe, W. D. Wills, Eusebius Smith, H. Rutt, John Morley, Joseph East, &c., &c.

The proceedings were opened with the singing of the Hundredth Psalm, which was given out by the Rev. E. Prout, and with offering of prayer by the Rev. Patrick Thompson.

The CHAIRMAN: My Christian Friends,—If I had consulted my own feelings when I received the kind invitation of the Directors of this valuable Society to preside over this important meeting, I should certainly have declined to accept that invitation; for I felt then, as I feel now, that there are many gentlemen who are far better qualified to fulfil the duties of the office of chairman than I am. But I felt convinced that the invitation was not designed to be an empty compliment,—that the Directors thought that I could be of service to the cause, and for this reason, and feeling a deep interest in the Society, I endeavoured to overcome the diffidence which I experienced when asked to accept so great a responsibility. With these few explanatory remarks, I must now throw myself on the kind indulgence of the meeting, and I trust my shortcomings will be received with some clemency. Now, this is no ordinary meeting. Important meetings are occasionally held to promote the temporal welfare of man; but we have met this morning to promote a far greater object,—we have met to promote the spiritual as well as temporal welfare of millions of our fellow-creatures, scattered over every country on the face of the earth, and, therefore, the importance of our object can scarcely be over-estimated. I was very much struck with something which I met with in reading the *Travels of Dr. Livingstone*. The author said that having met with a very intelligent man, he began to explain to him how the Son of God left his seat on high, and came into this world, took upon himself our nature, and performed many miracles in order to show that he was God; how he made the dumb to speak, the deaf to hear, and the blind to see; how he raised the dead to life, and walked upon the sea as though it were dry land, and that nothing was too great for him to do; and when he afterwards went on to tell him that after he had done all these things he actually gave up his life and died upon the cross that we, through his death, might live, the chief said:—"You make my very bones to shake; you make my very ears to tingle; but allow me to ask you this one question—Did your forefathers know all this?" The Doctor was obliged to admit that they did. "Then," said the chief, "how is it that they did not come to tell our forefathers this, and not permit them to go stumbling in the dark, into an untimely grave, not knowing where they are going?" Let us see to it, my friends, that this question or a similar one be not put to us, not on the plains of Africa, but at the judgment-seat. Now, as many of us heard yesterday, we are "not our own," but are "bought with a price;" and men who bring earthly maxims to bear on this subject, and say, "Every man for himself, and God for us all," can know very little of the real spirit of Christianity. It is impossible for selfishness and Christianity to thrive together. You might as well attempt to put fire and water together and expect them to thrive together; for, as surely as the water would put out the fire or the fire dry up the water, so surely will selfishness dry up Christianity or Christianity burn up selfishness. God moves in a mysterious way. It has often happened that the most horrible occurrences that take place in the earth, even war and bloodshed, have been made by God to bring about his own designs. We cannot consider what is occurring in India and China, and the openings that are being made there, without asking ourselves what we can do to make known the truths of Christianity in those countries to a far greater extent than they have ever been made known hitherto. Let me observe that I think there is much need for reform with regard to the Government of India.

Hitherto we have not as a nation served our Lord and Master in that country ; but, finding it sunk in the depths of Hindoo superstition and Mohammedan delusion, we have sought to continue these things, and to let darkness pervade the land, as though our sway could not be maintained unless the people were left in utter ignorance of the Christian religion. What was said in relation to this subject by that noble Lord who has just quitted the highest office connected with India ? What was said by that noble Lord in the House of Lords on the 9th of June last ? After giving an extract from Lord Ellenborough's speech animadverting upon the conduct of the Governor-General of India in subscribing to societies which have for their object the conversion of the natives, the Chairman proceeded : " Now if such things as these are said by a noble Lord who has recently filled one of the highest positions in this country, what are the poor deluded natives likely to think of the matter ? It is not to be supposed, because these persons in India subscribe towards the carrying on of the Missionary work, that they wish the natives to be compelled to adopt the Christian religion." It is, as it appears to me, a most dangerous doctrine which is laid down in the speech which I have just quoted. Every man owes a duty to his sovereign ; but that duty cannot be opposed to the duty which he owes to the King of kings. We all owe a duty to God, from which we cannot be released by any human law or by any earthly monarch, and there is no office in this country, or in any other, which it would be right for a Christian man to accept or retain, if by holding it he would be prevented from owning the Lord of life and glory whom he professes to serve, and also subscribing, according to his means, that others might become disciples of the same blessed Master. It happens that the nobleman to whom I have referred, was once himself the Governor-General of India. Let us, then, just consider for a moment what he did at that period. In the first place, let me say that I believe, if we were to ransack all the particulars of his previous career, we should not find him committing the unpardonable sin of subscribing a single sixpence, out of his own pocket, for any Missionary Society. But if we trace his career during his Governor-Generalship, we shall find him, not out of his own pocket, but out of the taxes of India, pandering to a considerable extent to the idolatry of the country. We shall find him sending a convoy of English troops to escort the gates of an idol temple to a certain part of India. Let me just lay before you his general orders in reference to that matter. Having read the general orders which were issued by Lord Ellenborough, from Simla, on the 16th of November, 1842, directing the formal restoration of the gates taken from the tomb of the Sultan Mahmoud, at Ghuznee, to the temple of Somnauth, the Chairman proceeded :— Now I should like to know what poor Hindoos could be expected to think of all this ? If, while the Missionaries are preaching the Gospel, they find one, who formerly held the highest office in India, condemning civil servants and officers of the Army, in that country, for subscribing the smallest sum for the Missionary work,—and if they find one of the highest offices in this country held by one who, some years ago, spent, not his own money indeed, but the money of the inhabitants of India, to bring back with pompous ceremonial, gates, which were torn from a Hindoo temple eight hundred years ago, what, I ask, under such circumstances, can the natives be expected to think of Christianity ? The real character of the transaction is carefully kept out of the orders which I have read ; but it is well known that the real object with which it was done, was to pander to Hindoo idolatry and superstition. It was thought desirable, as a matter of policy, to endeavour by that means to acquire increased influence over the most numerous portion of the natives. What would have been said to David and Saul, if they had acted in such a manner ? Would they not have been told that they had been " weighed in the balances and found wanting ? " That God, who reigns over the universe, is a jealous God, and will not let his honour be given to another with impunity. As Christians, we have no wish to see the Government doing anything to propagate the Christian religion in India, as a Government ; but, on the

other hand, we cannot, and will not, allow them to foster idolatry. You will, my friends, I am sure, be very sorry to learn that our friend, the Rev. Dr. Tidman, has been so unwell of late, that he will not be able to read the Report. He has left his room for the first time, this morning. I shall therefore call upon the Rev. Newman Hall to read the Report.

The Rev. NEWMAN HALL, Minister of Surrey Chapel, then read the Report.*

The Sixty-fourth year in the history of the London Missionary Society, of which the Directors have now to report, has been distinguished, not only by a great increase of activity and zeal among the avowed friends of the Missionary cause, but also by a lively interest in the subject among intelligent men of various classes, by whom it was aforesaid regarded with indifference, if not aversion. This extension of Missionary sympathy has been awakened partly by the marvellous Missionary travels of Dr. Livingstone, by which the social and moral condition of the hitherto-unknown millions of Southern Africa has been presented to the Christian and the philanthropist in its true and awful aspect; but in a far more intense degree has the subject of Missions been forced upon the attention of our countrymen by the awful, yet instructive events that have so unexpectedly been permitted, by the providence of God, to befall our Indian Empire. By the deeds of perfidy and blood which have characterised the Sepoy rebellion, the delusion and false security long indulged by multitudes, both in Britain and in India, have been for ever destroyed, and idolatry, in alliance with the principles and spirit of Mahomet, has exhibited its true character—a character only to be understood to be dreaded and abhorred. Politicians and philosophers, who were accustomed to extol the characteristic virtues of the *mild* Hindoo, have been forward to denounce him as a very demon; and the labours of the Christian Missionary, which were heretofore treated with derision and contempt, are now commended as the best and only preservative of property, liberty, and life.

The Missionary travels of Livingstone, which awakened world-wide admiration, obviously imposed on the Society by which he was sent forth, and by whose funds he was sustained, a solemn obligation to send to the myriads inhabiting the dark land he had penetrated, the light of heavenly truth with its attendant blessings, both for the life which now is, and for that which is to come. In accordance, therefore, with the Resolution passed at the last Annual Meeting, the Directors have adopted the necessary measures for establishing two central and effective Missions, the one north, and the other south of the River Zambese; and with gratitude to the Father of mercies they now report that he has vouchsafed his blessing, and supplied both suitable men for the enterprise, and funds adequate for its execution. Mr. Price, student in the Western College, Mr. Sykes, of the Lancashire College, Mr. Thomas, of the College at Brecon, and Mr. McKenzie, who has prosecuted a suitable course of study at Bedford, have recently been ordained as Evangelists to the Matabele and Makololo tribes, and will, with their devoted wives, embark for South Africa in the early part of the ensuing month.

In the atrocious crimes of the Indian mutineers, and the awful sufferings of our countrymen, the Directors, in common with the friends of kindred societies, recognised His voice, who maketh the wrath of man to praise him, appealing to the Church of Christ on India's behalf, for a large increase of zeal and extension of labour. The call was too powerful to be resisted, and too urgent to admit delay. The Directors felt therefore constrained to convene a Special Meeting of their constituents on the 18th of February, to consider the claims of India for augmented efforts, when it was resolved:—

“That the London Missionary Society having, for the last half century, employed devoted labourers in different parts of India, whose various exertions God has been pleased to crown with distinguished success, should take its fair proportion of effort for extending the blessings of the Gospel among the teeming multitudes yet involved in heathen darkness;

* As the full Abstract of the Report will obtain extended circulation in a separate form, it is presented here greatly abridged.

and that, accordingly, the Directors employ their best efforts with all classes of their constituents, to enable them to send forth, within the next two years, at least twenty additional Missionaries, to aid in carrying onward this great enterprise."

The answer already given to their appeal, is sufficient to convince the Directors that, in this proposal they have the hearty sympathy of their friends throughout the country: within three months nearly £11,000 have been promised towards the object, and a confident hope may be cherished that, by the close of the year, additional funds will be realized adequate to its full accomplishment.

The Directors are sensible that nothing short of the peculiar urgency of the claims of Africa and India, would have justified two special appeals to the liberality of their constituents in such close succession; yet they are gratified to state that, nevertheless, the *Ordinary* income of the Society, with a single exception, has advanced in all its various branches.

The General Contributions from Great Britain and Ireland, including Subscriptions, Donations, Collections, and Dividends, amount to £14,043 7s. 8d., being £1779 4s. 3d. more than the year preceding.

The generous Bequests of departed friends, reach £8401 4s. 1d., being £1702 15s. 8d. in excess of the legacies of last year.

The Sacramental Offerings to the Widows' and Orphans' Fund, with the yearly Dividends, present an aggregate of £2321 17s. 9d., being £119 17s. 8d. more than those of 1857. And in addition, the fund has received an increase of £899 6s. 5d. 3 per cents. reduced, being a legacy of the late Mr. Flanders.

The contributions from Missionary Stations have yielded £16,511 9s. 10d., being £2191 13d. 2d. more than those of the year preceding.

The total annual Income from these *ordinary* sources is £72,143 11s. 3d., being an increase of £6659 2s. 8d.

The amount received from the Australian and Foreign Auxiliaries is £819 5s., being less than the preceding year by £1048 1s. 6d.

The Expenditure of the Society for ordinary purposes has been £64,059 13s. 9d., being a decrease on that of the former year, of £2799 15s. 1d., without involving any diminution of the Society's operations.

The preceding statement is exclusive of the Fund for the establishment of new Missions in South Africa, amounting to £7076 6s. 5d., and that promised for the extension of Indian Missions, approaching the sum of £11,000.

The number of the Society's ordained Missionaries last reported was 152; and it is an unusual demand for gratitude, that, in the interval, death has not been permitted to diminish that number in a single instance; while two additional Brethren, Messrs. Blake and Jones, have been sent forth to strengthen the Missionary band in India.

In presenting an Abstract, compressed within the narrowest limits, of the History of the Society for the past year, the Directors begin as usual with,

POLYNESIA.

In the distant Isles of the Pacific, the first labours of the Society were wrought; here its earliest trials and severest discouragements were encountered; yet here, under God, it has achieved many of its noblest triumphs over barbarism and crime; victories which are still extending, and will continue to extend till the last blood-stained altar of Polynesia is overthrown, and her last stronghold of idolatry shall be added to the conquests of the Prince of Peace.

IN TAHITI, where the power of the Gospel first triumphed over paganism, it has in later years no less successfully encountered popery—popery in alliance with political power and military despotism. But, apart from the baneful influence of its profligate professors, and

the patronage it can extend to the unworthy, Romanism has exerted her influence for sixteen years in vain. At the close of 1856, the period to which the latest returns extend, the number of Protestant Christians included in the Mission Churches of Tahiti, amounted to 1680, a number exceeding that of her happiest times of self-government and freedom.

The Rev. William Howe, amidst many obstructions, continues in charge of the Bible Depository and the Press, and renders also most valuable services in the defence of the truth, and in animating and sustaining the minds both of the Native Pastors and their flocks.

Our devoted Brother, Mr. Howe, though forbidden to commend the Gospel to the Native Christians, regularly preaches to the British and other foreigners located at Papeete; and in a letter recently received, he gives a gratifying report of the conversion of a resident who had long been an enemy to the faith of Christ.

"You will be glad to hear," writes Mr. Howe, under date 17th January, ult., "that there is also an awakening among a few of the foreign residents, the most remarkable of whom is that of Mr. Salmon.

"Mr. S. was brought up in the Jewish religion, but when quite a young man he was convinced of the truth of the Christian religion, about which time he visited Huahine. Unhappily for him, he subsequently became affected with infidel principles, and for many years maintained them, and brought forth those fruits which are their natural offspring. About nine months ago, however, his feelings were earnestly moved to give the whole subject another candid and serious consideration, and this he has done, and the result has been that he has applied to me for Christian baptism, which will take place (D. V.) on Sunday next, in the forenoon, in the Bethel Chapel. This is a breach into the enemy's kingdom in this small place, for which we were hardly prepared, and its effect upon the mass will be considerable; may it be favourable, that many others who have drunk into his former spirit may be brought to see the folly and the danger of their principles."

In the SOCIETY ISLANDS, the political strife that in former years occasioned much pain and sorrow to our Missionaries, has happily ceased, and the condition and prospects of their several Churches are truly encouraging.

The Mission Churches of the HERVEY ISLANDS continue to present the same aspect of vitality and beauty by which they have been distinguished in former years; and whether we regard the general habits of the people, the progress of education, the observance of the Sabbath, or the number of consistent believers united in Church fellowship, these Christian Islanders would bear an advantageous comparison with any equal number of our countrymen.

The Rev. Aaron Buzacott has been compelled, by severe and long continued suffering, to retire from his beloved work in Rarotonga. He has been greatly honoured by his Divine Master in all the varied labours by which that Island, once a moral desert, has been transformed into the garden of the Lord.

The Island of *Aitutaki*, which it would not be extravagant to describe morally, no less than physically, as a Polynesian paradise, still enjoys the faithful and laborious ministry of the Rev. Henry Royle, on which God has abundantly bestowed his richest blessing. The people of his charge have long been distinguished by zeal and liberality, which would supply a profitable example to the Churches of Britain.

In the SAMOAN or NAVIGATORS' ISLANDS, the restoration of peace, which was announced in the last Report, has happily been preserved, and our Missionaries have been able to prosecute, without interruption, their various efforts for the social and religious improvement of the people; and, notwithstanding occasions of sorrow and discouragement arising from the former degradation, and the peculiar habits of the Natives, they are cheered by the evident progress of their Churches in knowledge, enjoyment, and usefulness.

In the Educational Institution at Malua, Fifty-seven young men, of approved Christian character, are preparing for the work of Teachers and Evangelists. The Native Agents throughout the Islands are all supported by the contributions of the people, and, during

the past year, they have transmitted to the funds of the Parent Society upwards of £600. In addition to this remittance, they have also expended above £300 in the purchase of the Scriptures.

The advancement of the kingdom of Christ among THE ISLANDS OF WESTERN POLYNESIA is no less wonderful than gratifying. When first visited by the lamented Williams, the barbarous people presented a spectacle the most pitiable, and yet the most revolting, and their sanguinary habits and cannibal practices seemed almost to defy the zeal and compassion even of the Christian Missionary, while it seemed also to foretell the utter extermination of the races. But the transformation since wrought in multitudes should convince the most incredulous that the influence of the Gospel, when accompanied by the grace and power of the Holy Spirit, is sufficient to enlighten the darkest understanding, to subdue the vilest and most vehement passions, and to invest even the murderer and the cannibal with the attributes of rectitude, purity, and love.

The Journal of the Missionaries who accompanied the "John Williams" in her twelfth voyage to the New Hebrides and Islands adjacent, supplies the following delightful narrative of the work of God in *Aneiteum*, an Island now occupied by our Presbyterian Brethren, Messrs. Geddie and Inglis:—

"When Messrs. Geddie and Powell first came to take up their residence on this Island," write the Missionaries, "it was resolved at a meeting of the Chiefs and people to resist by force their landing. To this measure one Chief only was opposed. 'Do not hurt them,' said he, 'lest we get into trouble. Let them land; but steal from them and annoy them as much as you like. They are very little; we can kill them at any time should such a measure seem necessary.' This counsel the savages carried out to the letter, by stealing from the Missionaries everything on which they could lay their hands. But he that stole, now steals no more. Everything is as secure on the Missionary premises, though exposed to the Natives by night and day, as if it were placed under lock and key. When the Gospel first affected the minds of the people, and began to produce a visible impression on the surrounding darkness, one of the heathen Chiefs became much enraged, and resolved to assassinate Mr. Geddie. He often lay in wait for him, and one night he was concealed behind a bush not far from Mr. Geddie's house, with a war club in his hand ready to strike when the Missionary passed by. The villain attempted to raise his arm with the intention of accomplishing his purpose, but his resolution failed, and there did not remain sufficient strength in him to enable him to inflict the fatal blow. This degraded heathen was ultimately brought to the foot of the cross, and is now a consistent member of the Mission Church. So conspicuously does the hand of God appear in the preservation of the Missionaries in the first stages of their Mission.

"We spent the Sabbath at Mr. Geddie's station, and it was truly a time of refreshing from the presence of the Lord. The substantial plastered chapel, which contains a congregation of between 400 and 500, was crowded. Mr. G. preached a sermon in the Native language to a peculiarly attentive congregation; every one present seemed in earnest to catch the words as they fell from the preacher's lips. After sermon we assembled with the Church to commemorate the dying love of our blessed Redeemer. Around this table were assembled with us all the seamen belonging to the 'John Williams,' who are members of the Church, the Rarotongan and Samoan teachers, and no less than a hundred Natives of *Aneiteum*, all of whom, a few years ago, were degraded cannibals.

"On Monday we held a Missionary meeting in the chapel. The place was well filled with a deeply attentive congregation. Money has not yet come into circulation on this Island, but the people offered willingly of such things as they had to help forward the work of God on the neighbouring Islands. At this meeting some of the Native Christians were set apart for Missionary work at *Fotuna* and *Tana*. * * * *

"At *Aname*, the Station occupied by Mr. Inglis, the population amounts to 1900. His Sabbath congregation averages from 500 to 600. He has four Out-stations. The average attendance at all the places, including *Aname*, is about 1000. The number of Church members is 64, and of candidates for Church fellowship, 24. Mr. Inglis is assisted in his work by 30 Native Teachers, including one Samoan, who has laboured there since the commencement of the Mission. Of the population, 1850 are under Christian instruction; 900 of these read the Gospel of Mark, and 400 read very well.

"When the 'John Williams' visited Aneiteum in 1854, there were upon the Island 1400 heathen; but now their number does not amount to 100."

Of the Island of *Mare* or *Nengone*, the voyagers present the following report:—

"The Missionaries have been obliged to discontinue sending teachers to preach to the heathen, the latter having several times threatened to kill them if they did not cease their visits. Nor would they allow them to sleep in the place whither they had gone, although it was late on Saturday night. One Chief shook his spear and threatened to run one of the Teachers through, but the Teacher spoke so kindly, that he was afraid to injure him.

"The Missionaries have been all round the Island, and they suppose the population to amount to 8000. The number who have given up heathenism and desire religious instruction, amounts to no less than 3000. At Waeko, Mr. Jones's Station, the number of Church members is eighty, and the number of candidates for Church fellowship about 100. At Guahma, Mr. Creagh's Station, the number of Church members is seventy, and candidates for admission 300. Mr. Creagh is assisted in his work by two Rarotongan, one Samoan, and one Nengone Teachers."

The "John Williams" also visited *Eramanga*, where the devoted Missionary whose name she bears fell a martyr to his benevolence and zeal. The Rev. G. N. Gordon, sent out by the Presbyterian Churches of Nova Scotia, committing himself to the Divine care and protection, resolved to enter upon this hitherto barren field. His reception by the people is thus described:—

"As soon as we arrived we went ashore, and shortly afterwards we were visited by several Eramangan youths, who had been at Samoa. They were clothed, and looked very respectable. They were delighted to see us. On Monday we again went ashore, accompanied by the ladies and children. We trode with very peculiar feelings, the spot where Williams and Harris fell martyrs to their own devotedness; and our feelings may be more easily imagined than described when we shook hands with Kauiaui, the murderer of Williams. * * *

"On the 17th June, Mr. and Mrs. Gordon, with the two Rarotongan Teachers and their wives, parted with their friends on board the 'John Williams,' and took up their abode in Eramanga. We accepted Mrs. Gordon's kind invitation to take tea with her that evening in her new and humble home. We afterwards had a prayer meeting, and, having commended our esteemed friends to the care of Him who neither slumbereth nor sleepeth, we parted with them, and proceeded to the vessel. We shall not soon forget the happy look of the Chief Mana, when it was remarked to him at parting, that he had now got his Missionary. 'I have,' he replied, whilst his black eyes beamed with ineffable delight."

The Island of *Lifu*, like that of *Eramanga*, has hitherto enjoyed the services of Native Agents only, and in the former their progress has been great, as will appear from the following statements of the visitors:—

"We reached this Island," they write, "on the morning of the 26th. We stood in for Anerewede, the Station of Tui and Kakorua. As we approached the shore, we saw the natives in great numbers coming along the beach towards Tui's house; most of them were more or less clothed, and they were delighted to see us. After the Teachers' supplies were put ashore, we had a meeting in their large stone chapel, which is 114 feet by 38 feet, and the walls are three feet thick. It is seated throughout and has a respectable pulpit and reading-desk. It holds a thousand people, and is filled every Sabbath. * * *

"On Saturday morning the 27th, we reached the great bay on the south side of the Island. We came to anchor on the north side of the bay near Ipahne, the place where the Teacher Apolo resides. Wamya, the Chief of the place, and Apolo, were soon on board. The former is a fine looking young man, and speaks a little English. 'Me want Missionary,' was one of his first sentences. He was very respectably dressed, and conducted himself in a very gentlemanly manner.

"The information communicated to us by Apolo, was of a nature no less encouraging than that given us by Tui. Nearly the whole of the population have turned from heathenism, and greatly desire Missionaries. We arranged with Apolo to have the ordinance of the Lord's Supper on the following Sabbath, and he engaged to inform the other Teachers.

"On Sabbath morning the 28th, we all went ashore, accompanied by the captain and first officer of the 'John Williams,' and as many of the ship's company as could leave the vessel,

with the Nengone and Rarotongan Teachers. We were welcomed by a large crowd of natives, who were waiting to receive us. Men, women, and children, crowded around us, that they might welcome us with a cordial shake of the hand. This process was gone through all the way up to the Teacher's house, which stands on an eminence near the chapel, and commands a beautiful view of the large bay. After our arrival at the Teacher's house, the native bell was rung to summon the people to the house of God, whither we proceeded. The chapel is large, and if crowded, will hold a thousand people. There were assembled about 700, and perhaps another hundred crowded around the doors and windows, many of these belonging to the remaining Heathen. Tui preached in the Native language, from John i. 6, 7. The congregation listened with intense interest to his sermon, and at its close they sung with all their might, in their Native tongue, to the praise of Him who died to redeem a lost world. Afterward, there assembled around the table of the Lord, members of the family of Christ belonging to eight different nations, viz., Britain, Sweden, Samoa, Nengone, Savage Island, Rarotonga, Tonga, and Aneiteum. Addresses were delivered to the communicants in English, Samoan, and Aneiteumese."

In the progress of this voyage, the "John Williams" visited several other Islands in which the labours of the Native Evangelist had produced the happiest results, in the conversion of multitudes from idolatry and barbarism, to the worship and service of the only true God. In all these the new converts are waiting with anxious hopes for a European Missionary to teach them the way of life more perfectly; and, effective and valuable as the preparatory labours of the Native Teachers are, the counsels and influence of a Missionary, in the establishment of Churches, the translation of the Scriptures, and the advancement of Education, are indispensable.

Under the force of this necessity, the Directors have resolved to send forth a reinforcement to our Brethren in Polynesia; and in this measure they feel assured of the cordial approval of their Friends. The Society's Agents were the first messengers of mercy to these distant and degraded tribes, and the moral miracles wrought through their agency, by the mighty power of God, have been reported to millions who are now longing for the hour when the dayspring from on high shall visit their dark lands. Native Evangelists, well prepared for their work, are ready to leave their country and kindred, and to hazard their lives for the sake of the Lord Jesus. The children of England have provided a messenger of peace, to bear the heralds of salvation to these perishing myriads, and the Directors would feel unfaithful to their trust if they neglected to employ all practicable means for sustaining and strengthening existing Missions, and for extending the triumphs of redeeming mercy throughout the Islands of the vast Pacific.

THE WEST INDIES.

The Missions of the Society, both in BRITISH GUIANA and JAMAICA, have throughout the year afforded to their faithful ministers occasion for devout thankfulness. Few, very few instances have occurred in any of the Churches, demanding Christian discipline, while in several instances the accessions have been unusually numerous. The progress of the congregations, and more especially of the junior classes, in general intelligence and Scripture knowledge, has been evident, and the prosperous state of the numerous schools affords sure ground for encouragement and hope.

The order, peace, and consistency of the West Indian Churches must be mainly attributed, under the Divine blessing, to the sound wisdom and fidelity which in past years have distinguished the ministration of their Pastors, who, by guarding against the evils of a hasty and almost indiscriminate admission to Church-fellowship, are now exempt from the disorder, strife, and defection by which many of the religious communities of the colonies have been dishonoured.

During the early part of the last year, both *Demerara* and *Berbice* were visited for the first time by cholera, which assumed an aggravated form, and proved fatal to multi-

tudes. During the prevalence of this pestilence the Missionaries laboured night and day, at the imminent risk of their own lives, to minister to the physical relief of the sufferers, and to promote, by these chastisements of the Lord, their spiritual improvement; and subsequent events have proved that their self-denying and fearless exertions were not in vain.

The West Indian Mission Churches have made great advances in the Scriptural principles of self-support. Several, though still affiliated by affection to the Society, are quite independent of its funds; and during the last year their number has increased.

Of the amount thus generously contributed to the Society, £64 are appropriated by the donors to the establishment of the New Missions in South Africa.

The aggregate contributions of the West Indian Churches toward their own support amount to £7540, and although £500 properly belongs to the year preceding, the actual increase for 1857 exceeds £1500.

SOUTH AFRICA.

Although the Cape Colony suffered disorder and injury during the last year, from the influx of many thousand starving Kafirs, and although this had been preceded by the disease which destroyed the greater part of the cattle, yet the social condition of the people has continued to improve. The reports from the Mission Stations, both within and beyond the colony, are cheering; the Churches, almost without exception, have received numerous additions, and vigorous exertions have been made to extend the blessings of the Gospel to the Fingoes and other strangers from the interior.

More than half the Churches within the colonial boundary sustain their Ministers by their voluntary contributions, and the remainder are making steady advances towards self-support.

The Stations on the frontier, including *Peelton*, *Knapp's*, *Hope*, and *King William's Town*, consisting of enlightened and converted Kafirs, are examples of a people transformed from wild marauders, ferocious in their spirit, and disgusting in their habits, into peaceful and industrious Christian villagers.

The reports from the numerous stations *North of the Orange River*, composed of Griquas and various tribes of Bechuanas, afford generally evidences of progress; but the communications of the Rev. Wm. Ross, of Lekatalong, in particular, record extensive religious awakenings among the Natives, hitherto unknown, and of which he speaks with devout exultation.

"Having," writes Mr. Ross, "informed you lately of the admission of eight new members into the Church, I am happy again to relate a great movement among our people in seeking salvation. This took place immediately after the baptism and reception of the above. The Spirit of God has been poured out, and the word preached has been followed with demonstration of the Spirit and with power."

Numerous highly important facts are given by Mr. R. in confirmation of this gratifying statement.

At the last Annual Meeting the Directors had the pleasure of reporting that the translation of the entire Scriptures into Sichuana, by the Rev. Robert Moffat, was then nearly completed; and later intelligence informed them that the work was *finished*. It is scarcely possible to overrate the importance of this great achievement. The Sichuana, under certain modifications, is the language of the interior of South Africa. By it Dr. Livingstone could hold intelligent communication with the various tribes among whom he travelled, both to the western and the eastern coast; and when these myriads shall have been made acquainted with the use of letters, they will have the Word of God ready to read and study in their own tongue. The friends of the Society will not fail to unite with the Directors in giving thanks to God, who has animated and sustained his faithful servant during the many years of his literary toil, and has at length gratified the first desire of his heart in its completion.

In the prosecution of his arduous undertaking, Mr. M. has received most valuable assistance from his colleague Mr. Ashton, by whom the work was carefully revised, and under whose vigilant superintendence it was carried through the Mission press at the *Kuruman*.

To promote the intelligence of the population, Mr. Ashton has also recently prepared and issued a monthly religious periodical, entitled "*The Instructor and News-Teller of the Bechuanas*." This novel measure has awakened great attention, and the number of Native subscribers indicates the deep interest with which they have received this new Teacher.

After repeated conference with Dr. Livingstone, the Directors lost no time in making known their intended efforts in Central South Africa to their faithful friend and veteran Missionary Robert Moffat, requesting his counsels and co-operation in the enterprise. Their letter reached him just at the time he completed the translation of the Old Testament, and with all the ardour of youth he started forthwith on a journey of nearly 600 miles, that he might secure the countenance and support of Moselekatse, the Chief of the Matabele, for the establishment of a Mission among his numerous people.

A letter from Mrs. Moffat, containing extracts from the journals of her husband in his progress towards the interior, received on the 3rd of March last, afforded strong ground to hope that Mr. M.'s journey would be crowned with success, and that the aged chief would welcome his old friend, and joyfully consent to receive Christian teachers; and, by letters received a few days since from Mr. Ashton, dated Kuruman, February 10th and 17th, these hopes are fully confirmed. In the former, Mr. A. writes:—

"Mr. Moffat, who has just returned, is writing by this opportunity, and therefore I need say nothing about his journey; only, as letters sometimes miscarry, I may just mention that his health is restored, and Moselekatse and his people have agreed to all Mr. Moffat has proposed; so of course he has promised to return, with one or more Missionaries, to remain some time with them."

No communication has yet been received from Mr. M., but in Mr. Ashton's subsequent letter he again remarks:—

"You will probably hear by this post that Mr. Moffat, who has just returned from the interior, is now about to start for Cape Town; on his return here, he expects to be busy preparing for the commencement of the new Mission to the Matabele, and then to be absent from this Station a considerable time."

While such are the encouraging prospects of the projected Central Mission south of the Zambese, the Directors cherish the assurance that the establishment of the other on the northern side is no less hopeful. The Rev. Holloway Helmore, who has laboured successfully among the Bechuanas for nearly twenty years, and is familiar with the language, has, with Mrs. H., generously and nobly consented to relinquish their happy home and well-cultivated sphere at Lekatlong, and to proceed as the guide and fellow-labourer of two of the junior brethren in cultivating that moral desert; and in this work of faith and labour of love it may be confidently expected that he will receive from Dr. Livingstone, though no longer a Missionary, kind and valuable assistance.

Thus is the providence of God opening for his servants a pathway through the wilderness, and inviting them to enter—animating them with the hope that he will be to them as the pillar of cloud by day, and the pillar of fire by night—their Guide in perplexities, their Defence amidst dangers; and, having brought them to the conflict with ignorance, misery, and sin, will make the weapons of their warfare mighty to the pulling down of strongholds, and honour and bless them with victory through Christ.

MADAGASCAR.

In the month of January last, intelligence reached this country that a renewed and severe persecution of the Christians had been commenced by the government of MADAGASCAR; but subsequent accounts have greatly qualified this representation. It has been ascertained that certain foreigners residing in the capital attempted, by political intrigue, to subvert the Queen's authority, and virtually to destroy the independence of her country. The design, however, was discovered; the foreigners were ordered to leave the country forthwith; and certain natives, including some of the Christians, who had probably been beguiled by promises of future peace and freedom, were seized, tried, and condemned.

It is gratifying to the Directors to be able to state that neither the honour nor the safety of the Queen's son have been compromised, and that the prospects of his eventually becoming successor to the throne are become brighter and stronger.

CHINA.

It was announced in the Report of last year, that in consequence of the attack on *Canton* by the British troops, all Missionary labours in that city had necessarily been suspended; nor has it been practicable hitherto to resume operations. But, with this exception, our Missionaries at their several Stations have prosecuted their works of mercy without interruption.

HONG KONG, from its proximity to the scene of war, has been often in a state of excitement and alarm; and the Chinese emigrants have in various instances manifested their hostility and hatred to the British Government and the English colonists; but notwithstanding these hindrances, the Rev. Dr. Legge and the Rev. John Chalmers have continued their unwearied labours in the respective branches of the Mission; while Chin-seen, the pastor of the Chinese Church, has faithfully preached the Gospel, in season and out of season, to his countrymen.

At AMOY, Messrs. A. and J. Stronach, Hirschberg, and Lea, have again been favoured with manifold proofs of God's presence and grace. During the year, twenty-two converts have been added to the Church, making 193 since the establishment of the Mission ten years since.

The Church of the American Mission in this city includes 172 members, and that of the English Presbyterian Mission, 53; making a total of upwards of 400 Christian Chinese. The converts consist of various classes, and among them are several individuals of high literary attainments. *Eight* are engaged in different branches of Native Agency, and their labours greatly facilitate and promote the efficiency of our European brethren.

Of the Mission in SHANGHAI, the Rev. W. Muirhead thus writes, under date June 30th:—

"We are still in circumstances of peace and quietness. Our Missionary operations remain undisturbed. Of late, several interesting journeys have been made into the interior, during which, we enjoyed many excellent opportunities for preaching and Bible distribution. All classes of the people appear anxious to hear what we have to say, and listen to the truth in an attentive manner. For the most part, of course, the message of life is a strange thing to their ears, but the general disposition to hear it, leads us to hope that the seed may fall into some hearts graciously prepared for its reception. Instances are occasionally met with of good resulting from labours of this kind prosecuted many years ago, and parties desiring admission to the Church have ascribed their first religious impressions instrumentally to such itinerant efforts."

During the year, twenty additional converts became members of the Church; of these, one died soon after his admission, giving in his last hours gratifying testimony of his faith in Christ.

"In the prospect of his departure," adds Mr. Muirhead, "he charged his son, a young

man of about twenty years of age, not to allow any sacrificing or burning of incense to take place on the occasion of his death, as he said he believed in Jesus, and abjured all the superstitions and idolatrous customs of his country. He died in peace, frequently commending himself to the Saviour. After his decease, his relations from a distance came to perform the usual ceremonies, but his son told them that he could not permit it, as his father had strictly forbidden everything of the kind."

Our Missionaries in the North enjoy much greater freedom for extended *Missionary Itinerancies* than can be secured in the South. The Rev. Joseph Edkins (June 26th, 1857) observes :—

"The new circumstances in which China is now placed, have, through God's providence, opened the country to Missionary efforts much more than ever before. We now travel almost without restriction, a state of things for which we Missionaries are especially grateful. The provincial capitals, *Hangchow* and *Soochow* were, till recently, jealously guarded from the approach of foreigners. But several Missionaries have visited them this year, and I have lately had the gratification, in company with Missionary Brethren, of preaching the Gospel and distributing Testaments at both those cities, without any interruption from the local authorities. In the month of May, I accompanied Rev. W. Aitchison, of the American Board of Commissioners for Foreign Missions, to Hangchow. We traversed the celebrated Se-hoo, or West Lake, a fine sheet of water ten miles in circumference, bounded on three sides by hills, and on the fourth by the city wall. On the banks of this lake are numerous pagodas and monasteries belonging to the Buddhist religion. It is the most flourishing seat of this religion to be met with in China. Here we conversed with some learned Buddhists and pointed out to them the nature and claims of Christianity. Our host, in the richest of these establishments, besought us not to oppose their religion, but to advocate our creed as parallel with, and not antagonistic to their own. He invited us, on these terms, to come and erect a church close by the magnificent building where he with several hundred other priests resided.

"We climbed two hills on the margin of the lake, and were charmed with the scenery. It is said to be the most beautiful in China. The whole of the city, containing about a million of inhabitants, is seen lying between the bay that bears its name and the lake. A fine river enters the bay on the south side of the city. It conveys to Hangchow the trade of three or four provinces, and contributes much to its riches and prosperity.

"Our boat was visited by some Manchocs from the garrison of 10,000 men stationed at this city, but they did not interfere with us, and we refrained from entering the city, in order to avoid giving annoyance."

The *Mission Presses* of the Society at *Hong Kong* and *Shanghai*, under the superintendence respectively of Mr. Chalmers and Mr. Wylie, have been vigorously employed in printing the sacred Scriptures for the British and Foreign Bible Society, together with many valuable treatises designed for the advancement of education, science, and religion; and the anxiety manifested by the Chinese on all occasions to obtain books from our Missionaries affords proof of the great value and importance of these publications.

The assiduity, benevolence, and skill of our *Medical Missionaries*, Messrs. HOBSON, LOCKHART, and HIRSCHBERG, entitle them to the Christian regard and sincere gratitude of the Directors and Friends of the Society.

The hospital in *Canton* has continued closed since the commencement of hostilities, and Dr. Hobson has removed to Shanghai during the absence of Dr. Lockhart, now in England; but both in that city and in *Amoy*, these labours of enlightened science, imbued with the spirit of Christian mercy, have proved most influential in advancing the direct and spiritual objects of the Mission.

The British public have recently been horrified by the vivid description of imprisonment torture, and wholesale slaughter inflicted in Canton by its now captive governor. But it should not be supposed that the fallen Yeh is more cruel and bloodthirsty than other governors of China. The spirit of war, whether in China or in India, when animated by paganism, is alike brutal and satanic: revenge and oppression are the victor's rights—

torture and death the captive's doom : and while we should be forward to commend, whenever truth permits, the civilization, literature, and refinement of China, the fearful proof stands out that even these, when found in alliance with idolatry, will leave their possessor a monster and a fiend.

The Directors await with hope, not unaccompanied with anxiety, the conclusion of a new treaty of peace and commercial intercourse with China. They cannot believe that the noble Representative of Britain intrusted with this high responsibility, will, after the example of our plenipotentiary in 1842, ignore the very existence of Christian Missions : but that, demanding protection and freedom for the merchants of our country, he will secure these immunities in the same degree for the disinterested and self-sacrificing Teachers of the Gospel.

The unfavourable and obstructive influence of war, with the uncertainty suspended over our future political relations with China, have prevented the Directors hitherto from accomplishing their purpose of increasing the number of the Chinese Missionaries ; but should their hopes of an early and satisfactory termination of the contest be realized, they will promptly adopt measures with that design. With the pecuniary means required to accomplish this object, they are already provided in the fund specially contributed and preserved for the extension of the Chinese Mission.

INDIA.

In this mighty empire, where British authority had been steadily advancing for a century, until its supremacy seemed beyond the reach of opposition or the possibility of overthrow, within a single year distress and danger have arisen, as fearful and formidable as they were unexpected. The native army of the north, comprising nearly a hundred thousand men, trained to arms and often led to victory by our countrymen, and, as it was assumed, the safe-guard and strength of British rule, has been guilty of perfidy, ingratitude, and cruelty unparalleled in the history of our times ; and these hateful passions have had their triumph in the tortures and death of thousands of our countrymen, while their wives, their daughters, and helpless babes, have been their fellow victims. But within the same year British skill and valour have, by God's help, triumphed over rebellion, the strongholds of the enemy have been taken, and nothing remains to the armed fugitives but submission, or defeat and death.

A few months since, the friends of Missions met together at the footstool of mercy in humble prayer, and yet with trembling hope. The salvation or the loss of India then hung upon the balance. But the strong walls of Delhi shortly fell before the invincible courage, though unequal numbers, of our army ; and the Christian hero, Havelock, with his handful of men, animated by their leader's spirit, stemmed and rolled back the torrent of rebellion, till then gathering strength and flowing onward—and winning new victories as often as he encountered fresh foes, at length he realized his heart's desire, in the relief of the sufferers in Lucknow, and then laid down his life, amidst the tears and benedictions of his countrymen, and, still more, of the women of his country whom he had rescued from dishonour and death. In the review of these, and of yet more recent achievements of military science and valour, we meet this day to acknowledge His mercy, and overruling power, who hath done these great things for us, whereof we are glad. In these scenes of danger and deliverance, we recognise, with vivid distinctness, the hand of God ; and we give thanks to his name, not first, nor only, that India is preserved to the government of England, but that India has not been left a slave to the abominable idolatries of her many gods, or delivered up a victim to the lust and cruelty of the Mussulman.

While the Directors offer the assurance of deep and affectionate sympathy to their fellow-

labourers of kindred Societies, British and American, who have been called to weep over their slaughtered Brethren and scattered Churches, they invite their constituents to unite in special thanks to the Father of mercies, who has preserved the lives of all our Missionaries, and of the native Christians under their care. At *Benares* and *Mirzapore*, Messrs. *BUYERS*, *KENNEDY*, and *SHERRING*, were exposed to *imminent danger* from the mutinous Sepoys, but God was their present help in time of trouble, and suffered not a hair of their head to perish. The Directors regret, however, to record that Mrs. *Buyers*, whose devotion to her husband, and to the interests of the Mission, constrained her to remain at her post, when others retired from the scene of danger, shortly after fell a victim to disease, superinduced by labour and anxiety; but her end was peace, and her character is embalmed in the memories and hearts of all who knew her.

And pending the fall of Delhi and Cawnpore, while the future supremacy of Britain appeared to the Hindoo mind doubtful, our Brethren throughout the country could not be free from anxiety, as they marked the spirit of enmity and insubordination which prevailed, generally, among the natives, and which waited but for the first opportunity to prove its strength in deeds of blood. Such an influence could not be otherwise than unfavourable to the peaceful and regular discharge of Missionary labours; but this interruption to their usefulness was but temporary, and has now ceased.

The defection of the Bengal army must be attributed to various causes, both social and political, but in no degree to the influence of Missions; inasmuch as the Sepoy, whether Hindoo or Mohammedan, was, of all men, the farthest removed from the approaches of the Christian Teacher. On the other hand, the Native Christians remained faithful to our Government, and in its support exposed themselves to the intense hatred of their heathen countrymen, to whose vengeance many of their number fell victims.

But the rage of deadly passions and the desolations of war may, by the overruling wisdom and power of God, in answer to the prayers of his Church, work mightily for India's improvement. As the tempest, which spreads desolation and shakes all nature, leaves behind a purer atmosphere and brighter skies, so, before this fearful storm, evils may flee which have impended over India for ages past, and which, but for its force, might have brooded over her millions for ages yet to come.

To the minds of the Idolaters these awful lessons cannot fail to convey salutary instruction. Their lying prophets have foretold the downfall of British power with the century now closed, and it stands forth on a firmer basis with augmented strength.

The mutineers went forth to battle trusting in the gods of their country for strength and victory, and shame, defeat, and death overwhelm them. Already, as our Missionaries tell us, the haughty looks of the heathen are brought low, and they are more disposed to hear of that kingdom to which none can enter who does not seek admission as a little child.

But what influence will recent judgments and mercies have upon the *future government of India*? According to the latest official announcement in the House of Lords—None, none whatever! “As long as I have anything to do with the Government of India,” said the noble Lord the President of the India Board, “I shall adhere to the ancient and traditional policy of the British Government—that of absolute neutrality on matters of religion;” language, when explained by the past, of dark significance and fearful import. The “ancient traditional policy of Government” has been, from the beginning, to uphold and patronize that gigantic system of idolatry, that combination of falsehood, cruelty, and lust, which has ever been and ever must be the direst curse of India. And still more directly has that policy, to this day, sanctioned and encouraged the most grievous wrong ever imposed by a crafty priesthood upon a degraded people—the unrighteous and unnatural system of Caste. The “neutrality” of the Government in matters of religion has admitted to its schools the Shasters and Koran, but strictly excluded the Oracles of the only

true God. This "traditional policy," so long as it had the power, excluded the Christian Missionary from the shores of India, and even now regards him with contempt or distrust; and this "neutrality" in religion assigned posts of honour and emolument to the Idolater and Mussulman, but took from the Native Christian even the humble honours and spare recompense of a soldier.

In the month of October last, our Government appointed a day for national humiliation and prayer, on account of the heavy chastisement which we were suffering from the hand of God in India; multitudes of all classes sincerely united in these solemn exercises, and the Sermons delivered on the occasion were intended to fix deeply in the heart of every hearer the conviction, that amidst England's many crimes, her greatest sin against India and against God was that of neglecting to extend to her perishing millions the knowledge of salvation by the Gospel of Christ. But *now* the Government, by its Indian Minister, boastfully proclaims that "the ancient traditional policy" which would have preserved unbroken the gross darkness of idolatry to the present hour, is the policy it approves, and which, to the extent of its power, shall still be preserved and enforced.

It is thankfully acknowledged that the "ancient traditional policy of Government" in its relation to some monster evils has been modified and improved; but this change was never self-originated nor spontaneous. Government long denied the existence of evils which it encouraged, and treated such witnesses as Buchanan, and Carey, and Martin, and Ward, as ignorant or faithless libellers. With shameless daring it continued for generations to uphold Juggernath, the Moloch of India, to bedeck his murderous car, and to protect his thousand victims in their deeds of self-murder. In like manner, infants were drowned or devoured, and widows consumed upon the funeral pile, because these were the demands of their religion, and the Government had determined in matters of religion to be neutral.

But the enlightened sentiment and Christian feeling of England constitutionally expressed and sanctified by prayer to God, was found stronger than the "ancient traditional policy of the Indian Government," and Juggernath is left to the love of his worshippers, and widows are no longer victims to the flame.

Happily for India, the influence to which her rulers in past years have been compelled, though reluctantly, to yield, has received new life and energy from the consequences of misgovernment which we have been called to suffer. England, *Christian* England, knows her strength and how to use it, and in the fear of God she has determined that India's future governors shall not dishonour their country and provoke the wrath of God by extending support and countenance to the unprincipled priests and the degraded worshippers of idols, nor by visiting with discouragements and frowns the self-denying and laborious Christian Missionary.

NEUTRALITY from the Indian Government in relation to religion, is all that the Directors and Friends of this Society desire. They do not ask, they could not accept, its succours or support. They are convinced that the employment of political influence in aid of religion, whether to coerce or allure the Natives, would be dangerous to Government and injurious to Christianity. Lord William Bentinck, one of the most enlightened and upright statesmen that ever governed India, a man who lived before his times, in replying to the parting address of the Missionaries of Calcutta, in the year 1835, thus expressed himself:—

"Returning to my country and to my friends, I can present to them no testimonial so expressive as your address, that in the discharge of this great trust I have done nothing to tarnish the national honour, or to forfeit your good opinion and esteem. Your holy profession, the excellence of your lives, the concurrence of so many individuals of different persuasions, give a value to your approbation that is indeed most gratifying."

Then, referring to the opinion of some excellent persons, that Government ought to *interfere more directly in promoting Christianity*, His Lordship added:—

“My humble advice to them is,—Rely exclusively on the humble, pious, and learned Missionary. His labours, divested of all human power, create no distrust. Encourage Education with all your means. The offer of religious truth in the school of the Missionary is without objection.

“I would say to such persons, that they could not send to India too many labourers in the vineyard, like those whom I now have the gratification of addressing.”

These sentiments, uttered more than twenty years since, we are ready this day in all sincerity to accept. Let the Government, *as such*, be honourably, practically, invariably *neutral*; let it secure to all classes of the Indian people, just and equal liberty—to the Hindoo and the Momammedan, no less than to the Christian,—but to the Christian, no less than to the Mohammedan or Hindoo. Let the Government labour to promote the social and civil improvement of its subjects, by wise, righteous, and beneficent laws; but let the exposure of error, the subversion of idolatry, and the propagation of the Gospel, be left to the zeal and benevolence, the prayers and labours, of the Christian Church; and these, accompanied by the Spirit of the Lord, shall accomplish mighty, but peaceful triumphs, and India will at length be safe and happy—her walls salvation, and her gates praise.

But with *the Church of Christ* the crimes and sufferings of India are calculated, as doubtless they were designed, to deepen and expand her tenderest compassion for the Heathen, and to stimulate her ardour in advancing the Kingdom of her Lord. And already have all sections of the Church in which the Spirit of Christ lives, arisen to a sense of their high responsibility, and, armed with new strength, they are preparing to go forth to the help of the Lord against the mighty. The Directors and Friends of the London Missionary Society have felt the general sympathy, and have determined, with God's help, to take their share in new and extended labours for the salvation of India. To many of their large-hearted friends it may appear that in limiting the number of additional Agents to Twenty, as compared with the pressing wants of India, the Directors are deficient in faith and energy; but this limited proposal is made *only as the effort of the next two years*, and most earnestly do they hope that, through the abounding liberality of their constituents, this limited addition may prove but the beginning of a far greater increase.

They are encouraged to anticipate this result from the amount of success which has already followed their appeal. Within three months a Fund of nearly £11,000 has been secured; and they rejoice to add that the Great Head of the Church is affording his sanction to the efforts by “gifts” more precious than silver and gold, such as his Spirit only can prepare, and his love bestow. Since the commencement of the present year, *Sixteen* suitable Candidates for Missionary labour have presented themselves to the Society, among whom are several who, having completed their course of Collegiate study, will shortly be ready to embark for India, where their hearts already are. Throughout the Colleges of Britain the voice of the Lord may be heard, saying, “Whom shall I send, and who will go for us?” and the Directors trust that many an inmate in these schools of the Prophets, having prayerfully pondered the claims of India and the claims of Christ, will be prepared to say, “Here, Lord, am I; send me.”

The crisis of India has passed; and though the swelling of the billows may be felt when the fury of the storm has subsided, yet, in dependence upon God, we may anticipate more than the repose of bygone years. Let the Friends of Missions then gather courage and confidence from the issue of this fearful strife, and in the assurance of faith anticipate the day when “the idols shall be utterly abolished,” and India shall bring her many crowns to glorify Immanuel, her Saviour and her God.

Never has the voice of God spoken in terms more animating and assuring than those which now come to us from the fallen cities and wasted plains of Hindostan—"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth, he breaketh the bow and cutteth the spear in sunder, he burneth the chariot in the fire. Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth." Let the Church hear his words, and with humble trust and exultant gratitude reply, "THE LORD OF HOSTS IS WITH US, THE GOD OF JACOB IS OUR REFUGE."

CASH STATEMENT.

Receipts:—

	£	s.	d.
Balance from last year	2,216	13	10
General Contributions from Great Britain and Ireland	42,657	4	0
Contributions towards the Widows' and Orphans' Fund	2,321	17	9
Legacy ditto	865	11	11
Further Contributions for New Missions in Central South Africa, in addition to £743 14s. 4d. received last year*	6,081	8	5
Contributions on account of Extended Operations in India	3,843	0	11
Dividends and Interest	1,386	3	8
Legacies	8,401	4	1
Contributions raised at the Missionary Stations	16,511	9	10
Contributions from Australia and Foreign Societies	819	5	0
Received on Special Accounts	1,262	8	2
	<u>£86,366</u>	<u>7</u>	<u>7</u>

Payments:—

Expenditure for General and Special Objects	67,491	13	4
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Investments.

On account of the Widows' Fund (a Legacy)	865	11	11
On account of the Madagascar Fund	53	19	5
On account of Central South Africa	6,419	3	3
On account of Extended Operations in India	3,679	9	0
For Reserved Legacy Fund	3,000	0	0
Exchequer Bills	3,073	0	0
	<u>84,582</u>	<u>16</u>	<u>11</u>
Balance in hand	<u>£1,783</u>	<u>10</u>	<u>8</u>

* Several sums promised for this object, amounting to £251 3s. 8d. have not yet been realized.

The Rev. SAMUEL MARTIN moved the following resolution :—

"That the Report of the Society for the past year, of which an Abstract has now been read, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this meeting devoutly acknowledges the abundant proofs of the Divine mercy vouchsafed to the Society throughout the year, and hereby records its thankfulness to God for the preservation of the lives of its Missionaries amidst disease and danger; for the strength and energy bestowed on them in the discharge of varied and arduous duties, and for the cheering measure of success with which he has rewarded their faithful labours. To the glory of his grace the meeting also attributes the numerous additions to the Mission Churches, their preservation from strife and error, and their steady progress in the Christian duties of self-instruction and missionary zeal. And, in the spirit of dependence and prayer, the meeting confides in God alone for the Society's augmented usefulness and solid prosperity in its future, and still extending labours."

He said: There is no position that a speaker can occupy which involves a more solemn responsibility than that of moving a resolution at a public missionary meeting; and I confess, that from my inmost soul I long for the possession of greater power and more abundant resources, that I might be more competent to the task. On looking within the last few hours at the missionary enterprise in anticipation of this meeting, I have been oppressed with a sense of the magnitude of the enterprise itself, and of my own responsibility in speaking upon such an enterprise to such an assembly, and most thankfully would I transfer this duty to some of the stronger hands that I now see around me. Let me, however, look to the God of truth, and ask him to make me, during the few minutes that I shall further address you, the medium of communicating to your souls some truths which may, through the power of the Spirit, be the means of increasing your missionary zeal. I dare not go over the admirable Report which has just been presented. Through the kindness of the Foreign Secretary, I was permitted yesterday to read that Report, and I rose from the perusal with a feeling of deep thankfulness to God. In every sphere of labour God seems to be blessing the London Missionary Society. Its very trials seem now an occasion of increased and more general manifestations of the Spirit of God. Let me call your attention for one moment to Tahiti. It is a most remarkable thing that the Christianity of our converts in that island should have been more than equal to the attacks of Popery—and that at this day, in spite of all the political and religious influence which has been brought to bear upon those converts, there should be now a greater number of Christians in Tahiti than there were previously. India, sir, is a very tempting sub-

ject. I dare not enter upon it. My feelings on that subject are so keen that I dare not trust myself to express them. I have long mourned over India. It has been to me for years a source of most bitter regret. I have blushed for my country when I have thought of India; I have trembled for my own land when I have taken a retrospect of the past. I have pored over the history of India with an anxiety to discover something like excuses for the conduct of my own countrymen, but I have found none; and although, in common with my nation, I have been mourning over the atrocities which have been perpetrated by the Sepoys upon my countrymen and countrywomen, I have, I confess, been mourning still more over that which I regard as the cause of those terrible deeds, namely, the neglect of our duty in reference to the propagation of our religion in that country. The Report speaks of a large increase of zeal and activity among Christians generally, and it calls for a still greater increase of zeal among the constituents of this Society. Now, upon that point I shall venture to address a few words to this meeting; leaving India and Africa, and the South Seas, and China, to those noble men who can testify to this meeting concerning what their own eyes have witnessed. I have often felt at these gatherings that it is exceedingly desirable to give to those who are labourers in the field of Christian missions considerable prominence, so that from their own lips we may hear of the work which God by them has wrought. Now it strikes me that we want nothing fresh, nothing new, to increase our missionary zeal. Our creed as Christians demands zeal. We say that we believe that man was made in the image of his God, that—

"From harmony, from heavenly harmony,
This universal frame began;
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in man;"

and yet we also say we believe that man is the only degraded creature upon this globe. There is, in fact, nothing degraded here, except man. We were reminded yesterday at Surrey Chapel that there is nothing vile but man. We believe that the only thing that God hates in this world is sin. We say we believe this; we say we believe that sin is the "abominable thing" that God loathes; and yet how coolly and calmly we sometimes talk of hundreds of millions of our fellow-men who are perishing under the effects of this "abominable thing." Now, brethren, I say that all we want for the revival of our religion is consistency with our creed. Let a man only realize the fact that all these millions are perishing through the

power of the Evil One, and is it, I ask, possible for that man to be calm and unconcerned? Sir, there are some Christians who thoroughly believe that the world is full of wickedness, but also at the same time comfort themselves with the thought of being members of some little flock, and who seem to care no more about the wickedness that is outside their own homes and their own churches than the traveller cares for the pelting storm, when, being safely housed in the inn, he feels it only through its beating on the windows or the roof of the dwelling in which he is sheltered. Now, sir, our creed would be a very wretched affair if it consisted only of the doctrines of human depravity and human apostacy. But, thanks to our Heavenly Father, we believe that he "so loved the world that he gave his only-begotten Son;" we believe that that only-begotten Son came into this world to save sinners; we believe that the Spirit of God has a mission to the world as well as to the church, to convince the world of sin. Now, all that is required is, that we should act consistently with this part of our creed. My dear friends, we really must try to deal with these things as realities. We must increase our zeal by looking out upon the wicked world, and by observing more; and we must increase it by listening more devoutly to reports concerning this wicked world; we must increase it by more serious meditation and more fervent prayer, by cherishing more than we have ever yet done the work of the Spirit of God in our hearts, and above all, by communion with our Saviour. The Report seems to require that, besides increasing our zeal, we should try to keep up a cheerful and hopeful spirit. Now some of you, my Christian friends, have read the Christmas story called "The Chimes." You will remember that the chimes said to the poor man who day by day walked past the church tower, "Keep a good heart, keep a good heart;" and often when that man was dinnerless, the sound of the church-bells saying, "Keep a good heart," seemed to relieve his hunger, and often when he was sorrowful, weary, and penniless, they seemed to drive sorrow and fatigue and penury away. We, too, have our chimes, my friends—the chimes of the prophecies, the chimes of the promises, the chimes of the good news which we receive from many fields of missionary labour, the chimes of the songs we sing at these missionary festivals, and, I may add, the chimes of that capital Report whose adoption I most cordially move.

The Rev. C. J. GOODHART, incumbent of Park Chapel, Chelsea, seconded the motion. He said: Sir, I fear that the Directors of your Society have done me too great an

honour, as they have certainly conferred upon me a high privilege, and have laid me under a deep responsibility in placing me upon this platform this morning. My heart rejoices, and I can say most unfeignedly that I am proud and glad to meet those other sections of the Christian Church with whom I feel that I am one in Christ Jesus. Nor do I feel so perfect a stranger upon such a platform as this, as some of my brethren would do. My earliest knowledge of the truth of God was drawn from the discourses that I used to hear from the pulpit, when, perhaps, I was not more than seven years old, from good old Mr. Clayton, of the Weigh-house, and Dr. Smith; and I have always felt that the Lord conferred upon me a very great blessing, in placing me under circumstances from which I was led to know the great worth of those who belonged to another Church, and whom from my earliest years I have delighted to love. I think I may say that one thought of unkindness for those who belong to another denomination has never passed through my heart, and I trust that it is impossible that one can ever do so. I trust that this occasion will only deepen the affection that I feel for those beloved brethren who are engaged in the same work, and who are pressing on for the same great object, and are one in the Lord Jesus Christ. I trust, too, that all who love him in sincerity will not think of mentioning grounds of difference, when the foundations of our unity are so broad, and the essentials upon which we agree are so universal. It is a glorious cause that brings the hearts of Christians together in a time like this; for if ever there was a time when the hearts of Christians required to be cemented in the closest love of the Gospel, I believe that it is the time in which we live. God is calling upon us to bring out the real force of missionary operations. He is telling the world distinctly that they cannot do without it; and that he is determined that his name shall be glorified. We see it in all the providences that are co-operating to bring out the great truth that his word alone can do that which requires to be done, and that his Gospel alone is suited to the necessities of man, and to the peculiar circumstances of our times. The missionary work is peculiarly valuable to ourselves individually. The Christian is never as he ought to be till this becomes an essential part of his Christianity. There is not one in all this assembly to-day who holds aright his profession in Christ, in his power, in its testimony, in its holiness, and in its consistency, who is not before his God and before men devoted to the missionary work. The great feeling of the Apostle is put in one word,—*"I am a debtor."* If in all our circles that principle

were written in the hearts of all, and not merely in that of the minister who preaches, or of the missionary who goes forth to perform the work, and to whom many are disposed to leave the self-devotion inculcated by the Gospel of Christ,—if this principle were extended to all, from the least to the greatest, if it pervaded all our homes, and all our churches, the church of Christ would rise as one man in the strength and power of the missionary spirit, and would go through the length and breadth of the world. We should throw, without reluctance, our property into the coffers of the Society, even more than perhaps it would sometimes be able to spend; and we should show to the world that we had indeed tasted of that love which is the only thing that makes a man render himself up without reserve to the God who has loved him, and to the Saviour who has redeemed him. We want this missionary spirit, not only for our own sakes, as individual Christians; but we need it also on account of the requirements of the times. Our politicians may contrive their schemes, but they are fools when they think to do without God. They may do what they can to civilize the heathen, and to keep order at home; but they must build jails and prisons; they must get their armies, and they must, after all, attempt to coerce, by some means or other, the wickedness they cannot eradicate. But let them bring men within the power of the Gospel of the blessed God, and the object is at once attained; for the Report gives instance after instance in which the lion has been turned into the lamb, and the leopard made to lie down with the kid. The Gospel is that which, if thrown into the hearts of the people, binds the wife to the husband, and the child to both; it makes their homes peaceful and their hearths happy. It tells them that, even if they have to rough it a little in this life, there is coming a better and a happier world; and that the trials and difficulties of this existence are as nothing compared with the perfect felicity which is promised them in the life to come. To see such a hall as this is, full of those who are persuaded that the Gospel is "the power of God unto salvation to every one that believeth!" Our Missionary meeting is a declaration of this to the world. It is a declaration of the sufficiency of the Gospel. The Gospel can do what nothing else can, whether it is in India or in Africa, or at home. If we were to find a new race of savages, we should have no doubts about what we ought to do. We should have no experiments to try in order to see whether it would suit their case; but we should apply it to them with full confidence that God, who has given us his word,

would bless it even to them; and that even amongst them we should find a remnant according to the election of grace. The Lord bless your Society! I have listened to what has taken place with the greatest possible delight and thankfulness to God, that he has enabled me to be present at its meeting to-day. I am entirely of one heart with you and with those who support it; and, so far as anything I can wish and anything I can pray is worth, I bid it God speed with all my heart.

Dr. LOCKHART, medical missionary from China, said: The last annual meeting of this Society which it was my privilege to attend was in 1838. Since then, I have been stationed in China as a medical missionary, but, by the providence of God, I have been preserved in health and strength to return to my native land, to give you a few brief sketches of what has been done in that far distant country. In your opening address, sir, you made some remarks with regard to the blessings which have been vouchsafed to this part of the world. On my return from China, I stayed for a short time in the west of England, and while there I paid a visit to an old Druidical altar in the neighbourhood. As I stood before that stone, I could not help calling up to my mind's eye the scenes which it had probably witnessed, and contrasting them with what now met my gaze. The old forest had disappeared, and in its place were cultivated fields, rich in the promise of a future harvest. And what had wrought all this change? What had caused the deep recesses of the forest to give place to the smiling landscape? What had made that altar deserted, and that country so glorious? What but that which is bringing so many souls together to sing the praises of God. A very deep responsibility rests upon all who have received the Gospel of the blessed God, and who do not send it forth to gladden the hearts of races who still bow down before stocks and stones, who still offer up bloody sacrifices to their idols, or who still debase their consciences by bowing down before things of wood and stone, that can neither hear them nor do them any good! This Society has done much in China. The Bible and many tracts have been translated and widely circulated amongst the people. The Bible has been preached throughout the land, and I feel convinced that God will not allow his word to fall to the ground. I know that it has had its effect in that part of China which is open to us; and as portions of the Scriptures have been carried into other districts, I trust that they have conveyed the tidings of salvation to many of whom we have not yet heard. Many means are used for spreading

a knowledge of the truth. I have been, as I said, a medical missionary; and I have been endeavouring for a long period to carry on the work by means of a large hospital which has been erected by the European residents at Shanghai. The mode in which my efforts have been brought to bear, has been in this manner. An hospital is opened, and patients are introduced into it with a view to obtain medical relief. Great numbers have attended from day to day, and every effort has been made that they shall not leave the hospital with the mere relief of their bodily infirmities, but that their minds shall be turned to Christ as the great physician who can cure them of the still more dire plague of sin. Messrs. Medhurst, Muirhead, and Edkins, have all been engaged in this work, and have done their utmost to instruct the patients; and many have carried away with them that inestimable pearl of price—the knowledge of Christ and his sacrifice for our sakes. I believe that very great services have been rendered in this manner. Many have been led to come from distant portions of the empire that they might obtain assistance, and many of these with the relief of their bodily pain have also been taught to look to Jesus. I may here say that surgeons are much needed for the missionary work, and that it is a sphere of labour to which medical men might usefully apply themselves. I have myself spent my days in this service, and I pray God that I may be allowed to return to it again. Besides the hospital, we have preached the Word of God in other ways. The London Missionary Society is essentially a preaching society; and all our missionaries can preach in Chinese right fluently. The Word of God is proclaimed with power, and that not merely in the cities in which we live; for we make excursions of forty or fifty, one hundred or two hundred miles in the country on every side. We preach God's Word wherever we go—in the crowded ways, in the market-place, and in the temples. Tracts are given to all that can read, and, generally speaking, to all those who ask for them. Schools are also made use of as far as we have ability; and, in a word, every missionary agency is brought to bear upon the work, depending alone on the Spirit of God, that he may deign to bless his word, and that the seed sown may bear fruit, and operate to his glory. It is now fifty years since the first missionaries left this country and landed on the shores of China. That was in 1807; and what has been done since? In the first place I would mention the names of the dead. I would mention Morrison and those who were associated with him, Milne and Medhurst, great and glorious names! To

these might be added others who laboured in faith, looking for their reward in heaven; and now they have gone, and are standing before the Father, their hands having grasped the palm of victory! I would also mention the names of Shepherd and Polman, and Abeel, whose exertions have been largely blessed. The labours of Abeel and Polman at Amoy, have not fallen to the ground; but they sowed the seed from which others will reap. Leaving these, I would name those who are carrying on the present work in China. At Shanghai there are labouring Messrs. Muirhead and Edkins, and Wylie, the superintendent of the press, and William-son and John. In former times we had Southwell, a man greatly beloved, but God took him away from us. The others still survive. Much has been done at Shanghai; and we know that the Word has been carried from thence far distant into the northern and western provinces of the Empire. I believe that we have not only our little band of church-members in Shanghai, but that shortly we shall find, when we get into the country, that the Gospel has greatly spread and is bringing forth much fruit. In the city of Ningpo, Miss Aldersey has been greatly honoured of God; for she has been enabled to gather around her many Chinese females, whom she has instructed in his will. I have witnessed her labours, and I know how her heart is set upon them. She is indeed a woman of God. She has spent her days, her fortune, and her energies in the cause of Christ. She has given up her girls' school, and she devotes herself entirely to the instruction of adults; and now she is waiting, as she says, till God calls her to her home on high. At Amoy, the missionaries have been greatly blessed. There are there between 400 and 500 converts belonging to our own Society, the Presbyterian, and the American Societies. The work is going on and prospering; and, I believe, a large harvest is yet to be gathered in that place. With regard to the future arrangements of the English Government, there is one great thing for which we hope; and that is, that the great rivers of China will be opened to us, and that we may thus have access to the millions of people upon them and upon their banks. We hope, too, that there will be a British Minister at Peking, and that we shall have an entrance to that part of the country also. We ask for no aid and for no assistance from any Government. All that we do ask is that we may have access to the people, and may be enabled to carry the blessed tidings of salvation to those whom we cannot as yet reach. We ask it not for ourselves as Congregationalists, or Episcopalians, or Baptists, but we ask it for the

universal church of Christ, that we may spread the blessed Gospel throughout the length and breadth of the land. I would appeal to mothers to send their sons, and to sisters to send their brothers to the help of this heathen land. I would ask surgeons to give themselves up to this work, and say to God, "Here am I, send me." I would beseech them to labour at their profession, that they may be polished instruments in their Maker's hands. I believe that it is a right glorious rank amongst men to be a medical missionary; and if I were again commencing life, I would gladly go forth on the same errand as that in which I have spent my life. In conclusion, I would say one word with regard to my connection with the London Missionary Society. I do not hesitate to say that I give my utmost confidence and esteem to the Directors of this Society. I believe that they do with one heart and one soul seek the benefit of the Christian church on earth, that they send out the best men they can find, and that they devote all their energy, ability, and talent to the affairs of the Society. It is a pleasure to belong to such an institution, and the men who stand around me well deserve your utmost confidence and your highest esteem. I commend the cause of God to your prayerful attention, and I beseech you to pray that God will send his blessing upon our efforts, and that a large harvest may be gathered in, to his praise and glory.

The CHAIRMAN then put the resolution, which was carried unanimously.

The Hon. and Rev. B. W. NOEL moved the following resolution:—

"That this meeting distinctly and humbly recognises the wise and righteous providence of God in the awful visitations which have recently befallen Northern India; and deliberately regarding the outbreak of treachery, rapine, and cruelty as manifesting the true principles and ruling spirit both of the idolater and the Mussulman, the meeting feels impelled by the sacred motives of humanity, patriotism, and religion, to make new and vigorous exertions for diffusing the benign influence and saving power of the Gospel among our Indian fellow-subjects. The meeting is gratified with the successful commencement of the Society's effort to send to India twenty additional missionaries within two years, and earnestly hopes that it may be hereafter enabled still further to augment the number of its faithful agents."

He said the resolution expressed the disposition of that meeting to send out additional labourers to India, and he rejoiced to learn that God had been pleased to grant to the churches connected with the Society the great honour of raising up a considerable number of young men willing to devote themselves to Christ in the various fields of missionary effort. He had not the pleasure of knowing these gentlemen, but as they

had been accepted by the Directors, he assumed that they were men who had sufficient strength of constitution to bear an enervating climate; that they were men of so much good sense, that they would be able to argue with subtle antagonists; that they had energy of character to meet and overcome great obstacles; that they had a faith which would bear them up in spite of seeming impossibilities; that they had a patience which would enable them to labour perseveringly without much apparent result; that they had a charity for the heathen which no experience of Hindoo duplicity, indifference, ingratitude, or moral degradation would diminish; and that they had a love to the Saviour, which all the deadening influences of heathenism would not be able to extinguish or subdue. The resolution which he had the pleasure to propose further expressed the sense of the meeting, that the providence of God had ordered the events which had recently happened in India. God in his providence brought about the events of this world by making good and bad principles work out their proper results. The forgetfulness and concealment in India of the Christian faith, the support of idolatry, the organization and disciplining of a large Bengal army of Rajpoots, Brahmins, and Mohammedans, to the neglect of low caste, and Christian natives, and of such men as had kept the Madras and Bombay armies faithful; and, lastly, the systematic preventing of the natives from obtaining Christian knowledge—all these things had wrought out their proper results; they had led to a chronic state of things among the high-caste and Mohammedan population, which issued in the mutiny. On the other hand, good principles had wrought out their proper results. The Indian Government being on the whole beneficent, humane, and just, and having preserved the people generally in a state of peace and freedom from oppression, this had prevented the mutiny from turning into a rebellion. Those who acknowledged the truth of the Saviour's declaration, that not a sparrow falls to the ground without God's permission, would acknowledge the goodness of God in this matter; for, had the mutiny been a rebellion, our countrymen, with their wives and families, must all have been massacred. Nor was this the only thing that might have led to their destruction. Had the native princes, having under their sway 400,000 men, been untrue to us, how could they possibly have opposed their combined force? Had the Sikhs, so recently subdued, and until after the termination of the war with them their most bitter enemies in India, seized upon the mutiny as a fitting occasion for revolt, in-

stead of having proved their faithful allies; or had the kingdom of Nepaul, with which they were at deadly warfare only a few years ago, sided with their enemies; in either case their difficulties would have been greatly increased. Burmah might have sent 500,000 men across the frontier—it did not send one bayonet; the Russian war might still have been raging when the mutiny burst forth, and then would the resources of this country indeed have been severely taxed; their ally across the water might have taken the opportunity of molesting them when nearly all their disposable force was required to suppress the mutiny, and what might, in that case, have been their position now? That none of these things had occurred, when all might have occurred together, should be regarded by them as marking the graciousness of that Being who had preserved the British empire in India, and constituted an additional reason for sending forth an accession of labourers to engage in the missionary work. Moreover, the revelations which had been made as to the character of Hindoos and Mohammedans ought to stimulate their zeal. What originated the horrible massacres at Meerut, at Allahabad, at Jhansi, and at other places? The mutineers had no grievances to complain of: what made them hate the Europeans was the cruelty and licentiousness of their religion. The Hindoos worshipped gods who were depicted to them as liars and adulterers; and it was not surprising, therefore, that they should themselves have indulged in such atrocities. The Koran taught Mohammedans that it was their solemn duty to kill or subdue Christians. Surely the events of the past year loudly appealed to their consciences to do more than they had done for the evangelization of India. How small a part of their duty had been performed by the nominal Christians of this country! A few of the rich men of this country—say 100—might, without at all diminishing their comforts, or disregarding the rational claims of their children, contribute as much out of their surplus funds as was now subscribed by all the missionary societies, not merely for India, but for the whole world. One halfpenny a-week subscribed by the twenty millions in the United Kingdom who called themselves by the name of the Redeemer, would yield a sum which would support missionaries in almost every part of India; and let but the aimless and useless accumulation of wealth in this country be devoted to that object, and there would be no want of funds. Nay, if those who called themselves the blood-bought servants of Christ would give up their useless expenditure in dress, and avoid every-

thing which partook of the character of selfish ostentation, there would be abundant resources for these benevolent and Christian operations. There were some persons who said in effect that the Government ought to provide what was required. He answered that the Government could not do it, and ought not to attempt to do it. He would venture to say that every enlightened and thoughtful Christian concurred in that opinion. By undertaking the religious instruction of the natives, the Government would make both Hindoos and Mohammedans hate us ten times more than they did already. What the Government had to do was to observe thorough impartiality between race and race, between creed and creed. The promulgation of the Gospel must be left to private individuals and associations; and to whom could the work be more fittingly intrusted, than to those friends of Missions who had already gained so many triumphs through the patient and persevering labours of their brethren? He was sorry to be obliged to add, that an additional motive to exertion on the part of such persons was to be found in the positive opposition of the Government. It had sometimes been said that it was ungenerous on the part of those who dealt with that object, to recall days when the nation, as a nation, was irreligious, and when that part of the nation which governed India, partook of the national character in that respect. Now he was speaking of the present; he said that at present there was opposition on the part of the Government of India, to the Religion of Christ. Of that noble Lord (the Earl of Ellenborough), who had just atoned for a great injustice done to a wise and absent statesman, by an act of indiscretion which was opposed to the interests of his country, he would say nothing; he feared, however, that the noble Lord's opinions were counter-signed by the members of her Majesty's Government, and his fears were strengthened by the fact, that when he uttered the opinions quoted by the Chairman, not one of the Peers, who were then his colleagues in office, rose to express their dissent. He would entreat those whom he addressed not to let these matters slumber, but to use their utmost efforts to prevent a repetition of hindrances to the spread of the Gospel in India. After entering into some details with regard to the Mission-field in India, the reverend gentleman observed, that the work of the Missionaries was the best guarantee for the permanence of the British rule. Let there be increased zeal on their own part, in the Missionary cause. It was when they felt the love of Christ in their hearts, that they were disposed to do all they could in his service,

and he could not doubt that among the numerous churches connected with that Society, there would be found zeal enough to enable it greatly to extend its sphere of operations in India.

The Rev. T. MURRY MITCHELL, Missionary from Bombay, in connection with the Free Church of Scotland, said he should have been exceedingly glad, had time permitted it, to have said a few words with regard to the work of this Society, especially as he belonged to a different branch of the Christian Church from that which chiefly supported the London Missionary Society. One of his earliest recollections was the hearing what an impulse the institution of that Society gave, not only to the Missionary cause, but to all Christian efforts throughout the length and breadth of the land. He could also testify, from his earliest recollections in the north of Scotland, to the interest which was excited by deputations from that Society, and the large amount of blessing which attended their efforts, not only in procuring funds and agents for the Society itself, but also in kindling the flame of Missionary zeal in other Christian Churches; and he could testify that a considerable part of the Missionary zeal which now prevailed in the Presbyterian Churches of Scotland, was traceable in no small degree to the efforts of the agents of the London Missionary Society. He must, however, pass over this part of the subject, however interesting it might be, and merely say further, that he hoped they all now felt that they must become more and more intensely catholic in their sympathies. If anything were needed to convince them of the absolute necessity of forgetting their minor differences, let them look at India at that moment, and observe how Hindoos and Mohammedans, though they were thoroughly opposed to each other in religious matters, united for what they each equally desired, namely, the expulsion of all Christians from that land. For the present they had buried their animosities, although their feelings towards each other were such, that if the English were to withdraw to-morrow, these opposing races would fly at each other, and the whole land, from the Himalaya to Ceylon, would be bathed in blood. When such a spectacle was presented in India, he should feel ashamed of his religion if Christians did not now forget the differences which had divided them, and give a united response to the call which Providence made upon them, to come to the help of the Lord against the mighty. The resolution which he had to second, called upon them to recognise the wise and righteous providence of God, in the late awful visitations in India. He hoped

that every one of them acknowledged, in those events, the hand of God chastising them because of their iniquities. In the midst of his successes, the noblest of their military commanders, General Havelock, delighted to acknowledge the hand of God, saying, in one of his earliest despatches, "By our indomitable British pluck, and by the blessing of God on a most righteous cause, we have won the victory." As in their successes they were bound to acknowledge God—and he rejoiced that numbers were acknowledging him, and confessing that it was not their own right hand, but God that gave them the victory—so in their chastisements it behoved them to feel that God was testifying against them for their shortcomings, and saying, "Hear, O heavens, and give ear, O earth, for all these things hath the Lord spoken." Another thing referred to in the resolution, was the character of the heathen. Oh, how much might be said on that topic! There had been a tendency, observable of late years in many portions of English literature, to speak admiringly of some of the grossest parts of heathen systems of religion, whether in ancient or modern times. They had been sickened by hearing of "the beautiful Mythology of Greece," of "the fair harmonies of the old religions," and so on. How different was such language from that of the Apostle Paul, portraying in characters of fire the true nature of the heathenism of old! Yea, how different was it from the language of Milton, who spoke of

"Gay religions full of pomp and gold,
And devils to adore for deities."

Now, he had no hesitation in expressing his opinion that the mutineers had been permitted by the providence of God to enact their awful tragedies, partly for the purpose of hastening the final destruction of their own abominable systems of religion. He had no time to enter into a description of heathenism in India, whether exhibited in the form of Mohammedanism or in that of Hindooism. He must, however, remark that, with all its pretensions to be a pure theism, Mohammedanism had become throughout India one of the grossest forms of idolatry, being in fact no better than Hindooism itself. In some respects, indeed, Mohammedanism was far worse than Hindooism itself. There was a more Satanic pride about it than even about Hindooism—every Mohammedan was as proud as Lucifer. As to Hindooism, whether it were embodied in the popular form of a gross pantheism or in what was called the philosophic system of the erudite Brahmins, it was diametrically opposed to the truth, dishonouring to God, and destructive to the happiness of human

beings. The height of the Brahminical philosophy was the doctrine that the highest attainment of human wisdom was to be God himself. "I am God—you are God—every one of us is God"—was a sentence in which Brahmins supposed to be concentrated the essence of all human wisdom. Surely against such a false system as that Christians ought all to combine as one great consecrated host. Again, the resolution reminded them of their duty. Even this time last year had the Missionaries of Britain, Germany, and America, met together in India, and he rejoiced to think that representatives of different nations could now meet on the plains of Asia for a far higher object than that of carrying on a military crusade. He might have declared that never before was there such a call on the churches of Christendom to come to the help of the Lord. But if that might have been said before the fearful occurrences in India, with how much greater force might it be said now that they were manifestly about to enter on a new era. The events of the past year had given ten-fold significance to every argument which might previously have been uttered; and if they did not listen to the voice of God speaking to them in the late judgment, fearful indeed would be their responsibility. They might depend upon it that they were now on their trial. The present time was a time of probation for the churches of Britain, as well as for the whole nation; and it became them to exert themselves to the utmost. Let them calmly, solemnly, and deliberately declare that the churches of Great Britain were determined that Christianity should have fair play, and heathenism nothing more than fair play.

The Rev. JOSEPH MULLENS, Missionary from Calcutta, supported the second resolution. He said: I must express my great gratification at the circumstance, that the Directors of this Society, having regard to the peculiar circumstances in which India is now placed, have come forward on this occasion, and proposed that the friends of one of the oldest of modern Missionary Societies shall endeavour to do its duty to that land which now presents to us such powerful appeals for help. I have rejoiced to hear, sir, that while I was on my way home the Directors convened a special meeting of this Society, and laid before their constituents a scheme for sending out twenty new Missionaries to India in the course of the next two years—at least twenty. I am glad to know that India no longer occupies in the public mind the retired position which she held for many years. In former days we had very few tales of romance to tell about our Indian missions. We had little to tell of

except great difficulties and long-continued toil, which tried the patience of friends abroad and friends at home, which tried the patience of committees and Directors, and which led to the sending out of valuable deputations to India, that they might make the most searching inquiry into our conduct and our plans. I rejoice, sir, that all this is changed, and that India has now acquired in the public mind a peculiar interest of the most amazing kind. Sir, a year ago this very week, began the massacres in Delhi. Little did you think while you listened in this hall to the eloquence of Dr. Livingstone that, amongst many others, three Missionary brethren had been murdered, and at that hour lay unburied in the streets of that great city. From that time forward began a series of atrocities unparalleled in the history of our colonial settlements. From that time, in numerous localities in Upper India, men, women, and children of our own nation were exposed to trials, difficulties, and dangers of the most awful kind, and were involved in one common ruin. They were hunted down, tied together fastened to trees and stakes, and though unarmed and defenceless were brutally slain. For several months, over hundreds of square miles their houses were heaps of ruins, the highways were destroyed, all traffic ceased, riot and plunder and murder stalked wildly through the land, and the bodies of about 1500 of our own countrymen and countrywomen lay unburied upon the wastes—a prey to jackals and vultures, and the foul birds of night. No wonder, then, that India has attracted the attention of the Christian world, and the attention of our countrymen generally, who are, perhaps, more anxious now than they ever were before, faithfully to fulfil their duty towards India. In connection with these massacres, I wish shortly to bring before you one of the most painful cases that have occurred during the past year; I allude to the massacre of the four missionaries of Puttyghur. In the spring of last year, it so happened that Mr. Lacroix and I visited the station, and received a most hearty welcome from the brethren. During our brief stay, they showed us every department of their most useful mission. We saw their plain substantial dwelling-houses; the large boarding-schools for boys and girls; the long lines of houses in the neat Christian village; the extensive weaving establishment; the tent factory; the handsome church; the English and native schools; and the native chapels, close by the city gates. They are all gone now,—plundered, broken, and burnt. Sir Colin Campbell, in January last, planted his camp upon the mission premises, and found those pleasant homes, where prayer

had been offered, wise counsels followed, and plans adopted for the conversion of the heathen, with their blackened walls fit only to be the stables of the English Lancers! From the commencement of the outbreak our brethren at Puttyghur were placed in circumstances of peculiar danger. They had rebellion around them on every side, and it seemed impossible for them to find a place of safety. But they were not forgotten by their Master. Perplexed, they were not in despair; cast down, they were not forsaken. In their peril they turned pre-eminently to Him who is the strength and refuge of his children; and the beautiful letters written by Mrs. Freeman to her sister before the communications were closed show with what wondrous peace the Lord had filled their hearts. At length, with a large number of residents from Puttyghur, our four brethren—I will mention their names—Messrs. Freeman and Campbell, Johnson and Macmullen, with their excellent wives and two children—ten in all—embarked in boats to descend the Ganges towards Cawnpore. Unknowingly, they quitted one scene of danger only to fall more directly into the tiger's jaws. Terror by night, the arrow by day, were their constant portion. They were plundered, hunted, pursued, fired upon, but ran the gauntlet as they best could, and at last arrived at Blitoor, the residence of Nana Sahib. Here their boat was wrecked on an island, and they were compelled to land. Soon the troopers arrived from Cawnpore; but before they obeyed their summons to cross from the island to the river bank they knelt down, and Mr. Campbell, in the most affecting terms, commended them to God in prayer. They were landed, all seized as prisoners,—were stripped to the waist; the gentlemen were tied together in a ring, the ladies placed in the middle, and the whole marched away to Cawnpore—situated, I think, at a distance of seven miles. The same day they were led out on the plain of Cawnpore close to the mission-house, and were all ruthlessly shot. Their death was agonising, but not long delayed. Peace be to their unburied ashes! May their precious names never be forgotten! May the turf ever be green on the spot stained with their honoured blood! May the pearly dew and the refreshing rain fall gently upon the sod; and, while the winds of heaven breathe over it soft and low, may a voice ever rise like incense before the throne of mercy, "Father, forgive them, for they know not what they do!" Sir, I mention this case prominently, because our brethren were not Englishmen—they were Americans; they were not Congregationalists, they were Presbyterians. The churches of

America have sent us noble help towards occupying the vast fields open to Indian missions. They are exiles in the work far more than we, for we are surrounded by our countrymen; and it is because I know their worth that, with peculiar pleasure, to-day I ask your sympathy and affection in their heavy sufferings and labours of love. I might point, sir, did time permit, to a thousand subjects connected with missions in India; I might dwell at length on a variety of agencies that we employ in the work of God in that country; I might dilate on the growth of our missions—of their gradual spread over both Northern and Southern India. Let me observe, in passing, that in 1833, that is only twenty-five years ago, we had not one-third of the number of missionaries that we have now; and this fact ought, I think, to stimulate the Friends of this Society to endeavour to send out a large and immediate reinforcement to the band of missionaries who are now labouring there. I might tell you the history of our native churches; I might tell you of the position, the character, and the growth in grace of our native Christian members—very imperfect, yet sincere; I might tell you of the hard struggles which many of them have had to get away from Hindooism and from all the prejudices of their previous education; I might tell you of the general spread of knowledge among the people, and the effect which it is producing in gradually lessening the love of idolatry, and the fear of the Brahmins, and in changing, in many ways, the mode in which high caste prejudices operate; I might show you how Brahminical rites are in many cases being deserted, and mention districts where the temples are not visited by the natives with so much earnestness and regularity as they formerly were. I might enter upon questions connected with literature in India. I might speak of the growth of the native literature, of various translations of the Word of God, of the gradual accumulation of a large number of useful tracts and books, suitable both for the Christian and the heathen population. I might dwell on these various points, and found upon them powerful claims upon you, in reference to the appeal which the Directors have already presented to you. I might speak to you about the peculiar character of the plans which we employ in India. Sir, our object in India has been faithfully to advance the end for which we were appointed—that of bringing home to the hearts of the natives the precious Gospel of Christ. We adhere in our teaching to those grand truths of the Gospel which lie at the basis of our Christianity, are found in our children's catechisms, and constitute the elementary truths

of our divine faith. We dwell upon the fall of man, and the need of an atonement, the divinity and the atonement of the Son of God, the converting power and agency of the Holy Spirit, and the building up of God's people as a church which shall be active and zealous for the good of others. That, sir, is our own creed, and we consider that we have a right to employ any machinery that is not objectionable in itself, which is likely to have the effect of introducing it into the hearts of any of the natives, whether old or young. Sir, I know well the proceedings, not only of my own colleagues in Calcutta, but of many missionaries throughout India, and I am quite sure that I may say for myself, I may say for my Calcutta colleagues, I may say for my brethren of our Society at Benares, at Mirzapore, and at Madras, I may say for my brethren of the Church Missionary Society, and for our brethren of the Free Church of Scotland, that while arithmetic, and geography, and grammar, have formed part of our teaching, as they do still, I say that by far the larger portion of our missionary energy, care, anxiety, and time, are spent upon the historical, the moral, and the purely Christian branches of our education, which constitute the glory of our institution. And why do we teach these things? In God's good providence there has sprung up in a few of the great cities of India an intense desire for the English language; and all our wish is to turn that desire to account for the Gospel, by giving the Gospel with it. It is a great mistake to suppose that what we do as regards education, extends over the whole of India; it is in fact almost confined to from twelve to twenty great towns scattered over the country of India. While we know that young people would get education at any rate, we endeavour, as I have intimated, to turn their desire to account for the cause of Christ, by offering them education and giving them the Gospel besides. That Gospel, sir, many of them receive; and I say with confidence that the young men who leave our missionary institutions, instructed thoroughly in Christianity, in its evidences, its history, its doctrines, its practices, and its glorious fruits, have very different feelings towards ourselves, towards our churches, towards our government, from those of the young men who are brought up in colleges where the intellect only is cultivated, and the heart is left untouched. Eight years ago, my friend and colleague, Dr. Boaz, stood up in this place to appeal to the members of the Society, on behalf of the institution with which I have been connected; and now, standing before you for the first time, I thank you, my friends, most heartily, and

especially do I thank the young people connected with our Society, for the very efficient and powerful answer which you gave to Dr. Boaz's appeal. Our institution has been set in full operation; I left it in that condition only seven weeks ago; and as the Directors have given us their confidence in days which are past, and have never hinted a word of doubt—and I thank them for it—so I ask them to give us their confidence still, and I am sure it will not be misplaced. Our Directors are now appealing to you, powerfully, for twenty new Missionaries for India, and for 20,000*l.* to provide them with an outfit, and to support them for the first two years. Sir, they have acted wisely, and I might urge many powerful arguments in favour of the carrying out of their excellent scheme. I will only say, that we have some noble Missions in India. We have twenty stations, planted in the finest localities, and God has so blessed us, that our Missions are marked by peace and prosperity. But, sir, we do want help. Five years ago, we wrote an earnest letter to my friend, Dr. Tidman, telling him that we could find employment for twenty new men, without the slightest difficulty, and now the Directors are doing their best to fill up the old stations, and, if possible, to advance into the wide field which is open to our efforts. I feel that much might be said to urge the Directors to sustain the Missions which God has blessed so much, for so many years. But I cannot help thinking of this:—after the two years have elapsed, what are you to do with all these additional Missionaries? You will have to support them, and to give them their salaries every year afterwards. And can you do it? I answer, No. Sir, I have looked with much anxiety, for some time past, on the condition of our Society, and I am sorry to say, that in some respects, its affairs do not appear to me to be in such a prosperous state as what is now being done might lead us to consider them. Twenty years ago, the annual income of our Society and our donations, subscriptions and collections, amounted to 50,000*l.* We heard this morning, that in the last year, it was only 44,000*l.* During these twenty years, the ordinary income of the Society, derived from England, Ireland, and Scotland, has averaged between 45,000*l.* and 50,000*l.*, having of late dropped down to 44,000*l.* Again, in 1839, the number of our Missionaries was 151—it rose to 170, and it remained at that point for several years. You have heard to-day that in the last year it dropped down to 152. Sir, is this a wise and sound state of things? Is it right that we, the Congregationalists, who, in the providence of God, have become the chief supporters of the London Mission-

ary Society, should now be contributing for Foreign Missions less than we contributed twenty years ago? Is that, I ask, right? Moreover, let me tell you briefly of the progress which, while that diminution has been going on, our body has been making throughout England. Look at the increase of the Congregationalists among the middle classes during these twenty years, the increase of their wealth, the increase of their influence, the increase of their power, the increase of their numbers! Look at the increase of their Parliamentary representatives, and at the increased influence which they exercise in Parliamentary boroughs! And yet, after all, they are giving actually less than they did before for Missions. During this period they have built more than a thousand chapels; the number of chapels has been increased from 2000 to 3240, and the number of sittings from 650,000 to more than a million! While all this has been going on, there has grown up among the Independents a taste for towers and lofty spires, for elegant windows of stained glass, and many other ornaments which tend to make the house of God look beautiful, until at last you have superadded heads of kings and bishops, saints and martyrs, and busts of angels, as large as life. My only reason for mentioning them is that I want to see their fruits. If you can do all this—if you can spend so much money upon your beautiful churches, with all their variety of ornaments, can you do no more for missions than you did twenty years ago? The massive tower, the lofty spire, the elegant window, the stained glass, the classic cornice, the carved pulpit, the ornamental panel, may all bear testimony to the respect in which the house of God is held by you. The pealing organ, the well-trained choir, and the clear, thrilling voices of the young, may all tend to elevate to a higher degree that devotion which swells out pure and holy from a loving heart. But is it all to end there? Shall we not see the fruits of this higher devotion? Shall all this splendour of ornament prove ruinous in the end? I trust not, sir. I am giving utterance to convictions which were formed in my mind five years ago, when I say that this is a point to which the attention of the ministers and members of our Congregational churches ought to be carefully directed; and I now feel strongly that if we would do our duty to ourselves and to our country, the annual income of this Society must be increased. I look beyond the special appeal which the Directors are now making, and consider what you are to do two years hence if you now send out these twenty missionaries. I am going to ask you presently to give us forty. If you send out these

twenty men, you must provide for them. If you would do justice to your growing mission—if you would do justice to that God who is hearing your prayers—if you would do justice to India in its new position, and with its new aspect—if you would show that spirit of compassion which led our Saviour to command his apostles to begin their preaching at Jerusalem, to begin their work of love among the men who were stained by his blood as India is now stained with the blood of our countrymen, then what is requisite is that there should be a decided increase in the annual income of the Society. One word more, my friends. You are offering money to the Bible Society and the Tract Society; our great want in India at the present time is missionaries. We want more men; and to-day, sir, I stand up in the name of all my brethren in India, and ask for more men. Two years ago the Bengal Conference of Missions in the appeal which they put forward, urged that all the twenty societies who occupied mission-fields in India, should endeavour to contribute 100 men during the next five years. How many, sir, shall I ask for now, after this awful rebellion, this new proof of the folly and wickedness of Hindooism, this new proof of the great fanaticism and cruelty of the Mussulman? How many shall we ask for? You know it is related that the Sybil of old, when her twelve books had been refused, went away, and having burnt six, afterwards came with the remaining six, and demanded the same price for them that she had demanded for the twelve. These having been refused, she afterwards came with three, and ultimately she offered only one, still demanding the same price, and thus greatly increasing the relative value of that one. Two years ago we asked 100 men of our English brethren. Sir, we cannot ask a single man less than 200 now. I am not joking on this subject—I am sure that I am only asking what is right. Those who are best acquainted with the missionary work, such men as our friends, the Secretaries of this Society will tell you the thing can be done. Our own Society has offered to raise twenty, and I am sure that if the Directors were to ask for forty altogether within five years their appeal would not be refused. I repeat that we want men. You cannot convey the Christian Gospel to India, merely by means of books. Alas! there are some who think that if this country have but contributed a million of Bibles, it has done a great thing. But, sir, I am obliged to tell you, in all faithfulness, that if you give us a million of Bibles, at present we cannot circulate them. The people do not know how to read them. What we want,

therefore, is men—men who can preach, men who know the native language, men who will invite souls to Christ, that the work of God may be carried on through the appointed agency of his own servants, and the Gospel conveyed to men who have hitherto known nothing of its powers. When General Havelock advanced with his little army to the relief of Lucknow, he met with the most serious obstacles. His first attack was made upon the village of Ponaoh, held by no less than 27,000 rebel foes, burning with deadly hate to the English name, their hands stained with the blood of that frightful massacre which has now become a by-word among all enlightened nations. The little band of 1500 men pressed calmly on. Twice they met the rebels, and twice they utterly routed them, obtaining an easy victory even over ten times their own number. But they were compelled to fall back, smitten not by man, but by the hand of God, who permitted cholera to thin their numbers, and paralyse their strength. But soon reinforced, and more numerous than before they advanced once more. Generous to each other, brave, determined, they press on with rapidity, the enemy flying before them. They arrive at Lucknow, skirt the city, avoid the trap laid for their destruction, and commence the tug of war with an intense determination never to give way. They march along garden walls and loop-holed houses, fighting at every step. They reach that dreadful archway, where the enemy's fire is so concentrated, and so ruinous, as to blind them by its blaze. The gallant Neil falls with many of his followers. Nobly is he supported. Not a voice is heard, not a cry raised: the bayonet and the bullet play their deadly work. They push on in silence, but with resistless vigour, and almost before the garrison were aware, they march into the residence. The Highlanders shake hands with the ladies, and toss the children into the air; while amid tears and shouts a cry runs through the garrison: "General Havelock is come; we are saved." Sir, Hindooism is a vast city, walled round by caste, by idolatry, and superstition, inclosing thousands of souls in ignorance and sin. We have to advance, to deliver those precious souls, and introduce them into the glorious liberty of the children of God. Many have fallen in the contest. The hand of God has been heavy upon us, and we have been driven back. Our Achan must be stoned. We need reinforcements of earnest, zealous, enlightened men. Give us this new force; aid us by your sympathies; follow us with your prayers; then shall the city be destroyed, the prisoners released, and, though we fall in the conflict, our ears

shall hear the joyous shout of the converted heathen, "We are saved."

The resolution was then put and carried.

The Rev. P. THOMPSON, of Manchester, moved the next resolution, viz. :—

"That this meeting sincerely rejoices that the resolution of the Society to form new central missions in the interior of South Africa is about to be effected, with encouraging prospects of success; it entertains the highest admiration of the zeal and intrepidity of the Rev. Robert Moffat in the long and laborious journeys he has accomplished with a view to this object; and it earnestly commends him, with the Rev. H. Helmore, and the junior brethren, to the special guidance and protection of Almighty God in this new effort to convey the knowledge of salvation to the myriads of Southern Africa who are sitting in darkness and the shadow of death."

He said the end of the geographical feats referred to in the resolution, was the beginning of the Missionary enterprise. All honour to the noble band of men who engaged in the work, and carried it to a successful issue! Might the Spirit of God attend them on their way; might the influence of his Spirit attend their labours, that they might be enabled to infuse among the natives of the interior of Africa those blessings of the Gospel of peace which would lead the natives to say, more than ever, that they belonged to the tribe that loved the black man.

E. BALL, Esq., M.P., in seconding the resolution, said, that in his place in the House of Commons he should do all in his power to advance the cause of Missions in India, quite independently of any party consideration. Having said that, he would not trespass any longer on the attention of the meeting.

The resolution was here put and carried.

The Rev. J. EDKINS, Missionary from China, moved the next resolution, which was as follows :—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer, that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year; that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur."

He was glad to have that opportunity of saying a few words in reference to the Mission in China. The Missionaries in China felt the utmost cordiality towards, and confidence in the authorities at home. They loved them "for their work's sake," and were glad of any opportunity of expressing their feelings towards them. He had himself only recently returned to this country, and, after an absence of ten years, he had felt peculiar pleasure in listening to such eloquent lan-

guage in his native tongue, and which he felt to be far better than any other. The meeting had been told by Dr. Lockhart that the Society's Mission in China was a preaching Mission. They rejoiced that such was the case. At Shanghai they had no schools except some very small ones, and hence they devoted themselves to the preaching of the Gospel in the city, so far as the Chinese authorities would permit it. They hoped that the negotiations which were now going on would enable them to travel not inerey two hundred miles, but two thousand miles into the interior, and to carry the tidings of the Gospel to numerous cities there. They had told Lord Elgin what it was they wished for, and they trusted that the British Christians at home, and more especially members of Parliament, would back them up by means of representations at the Foreign Office. Would the meeting permit him to advert for a moment to an article in reference to China, which had recently appeared in the *Times*, as it contained a mistake which he wished to correct. The correspondent of the *Times* in China had not been there long, and it was very easy, therefore, for him to receive wrong impressions. An interesting controversy had been going on with respect to the Chinese name for God. They had been told that in the primitive religion of the Chinese, the principal deity, Shang-te, was a great personal god, the great ruler of the world, the being whom the Chinese had worshipped from the earliest times; but, according to the correspondent of the *Times*, Shang-te had now become an abstraction, and the name was nothing but a synonym for reason. Now, after an experience of ten years in China, he had no hesitation in saying that this was a mistake. The cause of the mistake was to be found in the fact that in China opinions were constantly changing. There was an ancient religion, and there was a modern philosophy, and the two ought to be carefully distinguished, and it was through not observing the distinction between them that the correspondent of the

Times had fallen into error. He entreated the meeting to support the Missionaries in their work in China. They were very few in numbers, and they looked to Christians at home to increase their number and to aid them by their prayers.

The Rev. Dr. HALLEY, in seconding the resolution, said it would be a sad thing for the credit of their denomination, if, while they were adding expensive ornaments to their chapels, they allowed that to subtract from the liberality of their contributions to the cause of missions; nay, he would go further and say, that unless all this ornamentation were accompanied with increased contributions, it could not be justified by common sense, not to say Christian feeling.

The resolution was then put and carried.

E. BAINES, Esq., said he felt great pleasure in now proposing—

"That the most respectful thanks of this meeting be presented to Frank Crossley, Esq., M.P., for his kindness in presiding on the present occasion, and conducting the business of the day."

The resolution, after being seconded by EUSEBIUS SMITH, Esq., Chairman of the Board of Directors, was carried by acclamation.

The CHAIRMAN having acknowledged the vote,

The Rev. J. ROWLAND pronounced the benediction, after which, the meeting dispersed.

THE EVENING MEETING.

The evening meeting, convened specially with a view to excite and maintain an interest in the objects of the Society among its juvenile friends, was held at Finsbury Chapel. The Rev. James Parsons, of York, kindly presided on the occasion, and impressive and effective addresses were delivered by the following gentlemen, viz., Revs. E. Storrow, missionary from India; C. H. Bateman; E. R. W. Krause, missionary from the South Seas; John Curwen, and Henry Ingram, missionary from Berbice.

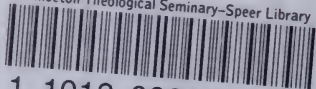
Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hanus, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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